BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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CONTENTS

Cover—Hallet Peak, Colorado. Photo by O. Roach, from *Globe*

Special Articles

PAGE

Children in Today's World ..... *Mary Alice Jones* 3
Two Races, but One Christ ..... *R. Alfred Hassler* 6
Our National Headache ..... *Merrill Moore, M.D.* 12
Organizing Members for Pastoral Assistance ..... *E. P. Thorne* 16
When You Install New Teachers ..... *Glenn H. Asquith* 17

General

Jesus and His Disciples in the Grain-Field, by Wehle (A Picture Interpretation) Inside Cover
Of Interest to Baptists 2
The Pastor 18
The Book Browser 64

Children's Leader

Preparing for Promotion Day ..... *Della C. Green* 19
Small Boy at Prayer (Poem) ..... *Eleanor A. Chaffee* 19
That Which We Give ..... *Frances McKinnon Morton* 20
Packing a Friendship Box of Shells 21
Children and Creative Work ..... *Grace W. McGavran* 22
The Nursery Class in August ..... *Hazel W. Birnbaum* 23
Your Beginners in August ..... *Elizabeth F. Tibbals* 24
We Become Acquainted ..... *Eleanor Van Gilder* 25
Informal Worship ..... *Dorothy Pease* 26
August Plans ..... *Margaret E. Sherwood* 27
Birthdays and Christian Growth ..... *Bertha C. Anderson* 27
August Among the Juniors ..... *Nan F. Weeks* 28
"Save a Stamp and Stamp Out Tuberculosis" ..... *Mary Deichman* 29
The Junior Society (Helps for the Leader)
Workers with God ..... *Hazel A. Lewis* 30
My School ..... *Florence E. Norton* 30

Young People's Leader

Costumes That Interpret Your Plays ..... *Lucy Barton* 33
How a Leader Faces New Tasks ..... *George M. Dodson* 35
Because He Was a Carpenter (Poem) ..... *Eleanor A. Chaffee* 35
Youth Leads on Sunday ..... *Dorothy Wells* 36
Bunyan's Storehouse ..... *W. A. Poovey* 37
How to Make the Most of Private Devotions ..... *Norman E. Richardson* 38
Weekly News Reel—Shows Religion at Work ..... *Emory Ward* 39
Commonplace Things (Poem) ..... *S. G. Fisher* 39
You Get What You Pay For 40
Helps for the Leader
Of the Intermediate Society 41
Of the Senior Society 43
What Would You Do? (An alternate Discussion Topic) 45

Adult Leader

The Young Adults and Their Relationship to the Church *Bernice H. Robbins* 46
International Sunday School Lessons:
August 6. Elijah: A Life of Courage 48
13. Elisha: A Life of Helpfulness 52
20. Beverage Alcohol and the Community 56
27. Uzziah: A King Who Forgot God 60

This Month

Alcohol and the problem of its control occupies the position of greatest emphasis this month. We are sure that many readers will want to clip and file the valuable information contained in Merrill Moore's article, "Our National Headache." He knows what he's talking about for he endeavors daily to adjust the psychiatrical difficulties of the patients at Boston City Hospital. Moreover, he is the Associate Professor in Psychiatry for the Harvard Medical School.

The Uniform Lesson for August 20 treats the subject brilliantly from the standpoint of what may be happening in your community directly due to the liquor business. Other valuable references on the perplexing problem may be found in the discussion topics for Senior Society of the B. Y. P. U. See page 44 for helpful leaflets.

The picture study of the month has proved one of the most delightful features of BAPTIST LEADER. You will wish to spend some quiet moments with "Jesus and His Disciples in the Grain-Field."

Next Month

"An Outstanding Service in Rural Fields——" A sparkling story of the church that received the Rosa O. Hall Honor Certificate. "God Loves Little Churches" is a suggested title. Someone may think up a better title, but no one will bring you a better story.

Such a wealth of articles came for August BAPTIST LEADER that 64 pages were too few. Dr. Heimsath's "Is the Christian Home Out of Date?" will make just as good reading in September, however.

The responsibility of the local church toward Week-day Religious Education is perplexing. From a wide experience Dr. Walter Howell, Director of Church School Administration, discusses this subject.

How is your Workers' Conference? Healthy and interesting? See what Dorothy Pease, Director of Religious Education of the Lake Avenue Baptist Church, Rochester, N. Y., says on the matter.

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OF INTEREST TO BAPTISTS

■ Rembrandt's famous painting of St. John the Evangelist, produced about 1660, has been acquired by the Boston Museum of Fine Arts.

■ Rev. W. G. Towart, pastor at Bennington, Vermont, will again be dean of the School of Methods which will be held under the auspices of New England Baptists at Ocean Park, Me., August 21 to September 1.

■ On July 1, Rev. H. O. Wyatt succeeded Dr. Walter S. Dunlop as pastor of the North Baptist Church, Camden, N. J. Mr. Wyatt at one time was pastor of the Oaklyn Baptist Church, so is no stranger to New Jersey Baptists. He has spent eleven years as a missionary in India. His wide experience qualifies him to render valuable service in this important Camden church.

■ Are you listening to the home missions broadcasts every Thursday noon from 12.30 to 12.45 o'clock? Tune to any station belonging to the National Broadcasting Company's Red Network.

■ Dr. T. F. Chambers, who for twenty-three years served as Executive Secretary for the Ohio Baptist Convention, has retired. His years of efficient service endeared him to the Baptists of that great state and contributed largely to the cause of Christ. The Board of Managers has selected as his successor the Rev. Paul Judson Morris, who, for the past four years has been Director of the Baptist Board of Promotion for Ohio, and who previously was Executive Secretary for the Vermont Baptist Convention.

■ Mention has been made in these columns of the United Protestant Convention which was held in Barre, Vermont. Concerning it, the *Vermont Baptist Informant* makes this editorial comment: "Several have asked, and some with considerable concern (!), if this United Protestant Convention is a step toward a United Church of Vermont. It is safe to assure our people that such a step will not and should not be taken until and unless our evangelical denominations mutually desire to make such a move. Possibly this convention may be considered a gesture in that direction, though most of our Baptist churches still feel (and rightly, we believe) that they have a distinctive ministry. At the same time, let us thank God that the time has come when we realize our spiritual unity sufficiently to hold several of our sessions together. And let us pray that increasingly we may all attain that 'unity of the spirit' so dear to the heart of our Lord."

■ Officers of Oxford University, England, object to the fact that Dr. Frank Buchman and his followers call their organization "The Oxford Group." This name, university authorities say, gives the impression that the movement is in some way connected with the university. Group leaders point out, however, that the name Oxford is not the exclusive property of the university. According to news reports, Dr. Buchman has won the first legal skirmish in the English courts relative to the use of the name.

■ Some have been curious to learn the name of the family shown at worship on the cover of the July-September issue of *The Secret Place*. This was not a "commercial" photograph, but a picture of a very fine Baptist family. The head of the household is superintendent of the Sunday school of the Third Baptist Church, Philadelphia. Knowing his innate modesty, we refrain from telling you more.

■ Large gatherings in a number of American cities have listened to inspiring messages delivered by Rev. M. E. Aubrey, executive secretary of the Baptist Union of Great Britain and Ireland. Dr. Aubrey is recognized as a leader of the free churches of England and was their official representative at the coronation of King George VI.

■ W. S. Livengood, Jr., Secretary of Internal Affairs for Pennsylvania, sees a danger to religion in the present-day tendency toward governmental control of charity and social welfare. He says: "At no place in any of the great faiths, Protestant, Catholic, or Jewish, are their adherents taught to shift responsibility to any governmental agency. Let centralized government progress to the point where Jew and Gentile are relieved of personal responsibility for their brethren and both will possess a religion that will have turned from a glorious reality into a lifeless ritual."

■ It is fitting, so it seems to us, that the Presbyterian Church in the United States should have elected as its moderator one of its distinguished missionaries, Dr. Sam Higginbottom, president of Allahabad Christian College in India. In the history of the denomination he is only the third layman to hold this high office. In accepting it, he said: "We are workers together with God in the greatest enterprise in the world. The church cannot be selfish. If we could have one moto for the coming year, it is: 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.'"

■ August is not too late to conduct a vacation church school. What religious and recreational opportunities does your community provide for its children during the vacation period?

■ Rev. Arthur J. Dorr, assistant pastor of the Dudley Street Baptist Church, Boston, has accepted a call to the pastorate of the First Baptist Church, Stafford, Conn.

■ The members of the First African Methodist Episcopal Society in Boston have sold their Charles Street Meeting House, and will leave their Beacon Hill location for what they believe will prove more convenient quarters in Roxbury. This is the oldest colored congregation in New England. The historic meeting-house they have occupied is not to be torn down. It was built in 1807 to house the Third Baptist Church of Boston. The mellow beauty of its façade suggests the designs of the great Charles Bulfinch; but it was the work of a famous contemporary—Asher Benjamin.

■ For nearly twenty years Rev. Arthur Ventura directed the Italian Mission in Waterbury, Conn. During that period a new chapel was built and dedicated. Mr. Ventura has now been called to the pastorate of the Italian Baptist Church, Providence, R. I.

■ For twenty-five years Rev. and Mrs. John G. Loja have labored faithfully among the Portuguese of Cambridge, Mass. Their converts have membership now in a wide circle of Baptist churches and some are active in Christian work in Portugal and Brazil. Congratulations to Mr. and Mrs. Loja on a quarter century of fruitful service.

■ After twelve years of fruitful service as pastor of the Tioga Baptist Church, Philadelphia, Rev. A. Herbert Haslam, has resigned to become pastor of the Ashland Avenue Baptist Church, Toledo, Ohio.

■ As the month of August begins, Christians everywhere should pray for the effectiveness of the World Conference of Christian Youth, being held in Amsterdam, July 26 to August 3. Seven young delegates and several observers are representing the Northern Baptist Convention among the approximately 1,500 youth present. The conference is indicative of the tense realization among Christian young people of the saving power of Christianity in a disordered and hostile world. Their enthusiasm and consecration deserve to be matched by those who have stayed at home.

(*Concluded on page 9*)

Children *in* Today's World

H. Armstrong Roberts

AN ADDRESS DELIVERED AT THE NORTHERN BAPTIST CONVENTION LOS ANGELES, 1939

Underwood & Underwood

By DR. MARY ALICE JONES

Director of Children's Work and Special Lesson Studies for The International Council of Religious Education

IT was Jesus who said, "Let the little children come." To the members of one of the great groups of churches that are functioning in his name, there should be no need for exhortation to love and nurture children. I am sure it is in your hearts to do everything needful to enable them all, rich or poor, black or white, near or far, to achieve the abundant life that Jesus came to bring.

But, like all good general intentions, this one needs constantly to be examined in the light of new knowledge and new circumstances to make sure that it is developing into a really intelligent and dependable program of action in behalf of the children whom we would love and nurture. Let us, then, look for a moment at certain significant factors in the present situation.

The Nation's Greatest Asset

In the first place, children are more precious today than they have ever been before in the history of our country. I do not mean that we love individual children more than any previous generation of adults loved children. I mean that present population trends are making all of us as citizens of our country more acutely aware than ever before of the necessity of giving the utmost care to children. The number of children is declining. Only a quarter of a century ago, 46 percent of the entire population was under twenty-one years of age. But in 1935, this figure had dropped to 38 percent. In 1915, if you lived in a community of 10,000 you could expect that there would be born 250 babies, or twenty-five for each thousand of the population. But in 1937 a community of 10,000 could expect to have only 170 babies, or seventeen for each 1,000 of the population.[1] An unsentimental group, the Technical Committee on Medical Care, reviewing this situation warns us in the following words and for a quite other than sentimental reason that it requires attention:

"The conservation of child life is, therefore, imperative as a measure for maintaining in the future the proportion of people in the productive ages necessary to an economically productive nation." [2]

We, as followers of Jesus Christ, would never be content with so material a motive, no matter how much we might recognize that the observation is sound. We would go farther. We would say that the conservation of childhood is essential, first of all for its own sake. We would say that every child has worth in his own right. We would say that it is not the will of our heavenly Father that one of these little ones should perish. We would say that inasmuch as we serve one of the least of these, we serve our Master.

But even these high motives for conserving the child-life of our nation will not result in better conditions unless we face realistically some of the situations which are menacing the wholesome growth of these children, and assume our full measure of responsibility for changing these conditions.

What are some of the conditions which require our attention?

Threats Against Child Welfare

Child labor has not yet been abolished in the United States. The evidence is conclusive that child labor in the present-day industrial set-up is bad from the standpoint of development of children, nor can it be justified economically while there are thousands of unem-

[1] "Facts About Child Health," Children's Bureau, March, 1939.

[2] Report of the Technical Committee on Medical Care, Interdepartmental Committee to Coordinate Health and Welfare Activities, 1938. Washington, D. C.

ployed adults eager for opportunities for work. Yet child labor continues. There seems little doubt that the overwhelming popular opinion in the United States is for the protection of children from harmful labor. Yet so far it has not been possible to organize that public opinion in such a fashion that it can express itself through proper legislative action. To become informed regarding actual conditions and to work with other citizens for the abolition of child labor is a concrete way in which we as Christian citizens can express our concern for children. Definite improvement during the past year is reported by the Children's Bureau under the Fair Labor Standard Act of 1938. Strong public opinion can abolish child labor altogether.

Another threat to the welfare of our nation's children is poor living conditions. In the wealthiest nation on the globe, there are millions of children who are ill-housed, ill-fed, ill-clothed and denied the benefits of proper medical care.

Statistics compiled by the Children's Bureau show that the children of America are by no means evenly scattered among the sections of the country nor among the income groups. Instead, they show that the states with the lowest per capita income are the states where there are the largest percentages of children, and that within states, the percentage of children is largest in low income areas.[3] Over half of all the children born in the United States are born in families which have an income of less than $1,000 per year. All this means that there is the largest need for the care of children where the smallest resources are available for the purpose. Good schools, good medical care, good housing, good recreational facilities, good churches—all these essentials for conserving child-life are least likely to be available where there are the most children to need them. Even the public school buildings and grounds are likely to take on the appearance of the community—good buildings, well landscaped playgrounds in good residential communities and rundown buildings with ugly playgrounds in poorer sections. Yet the schools in the poorer sections serve more children!

Unsightly, overcrowded housing produces disease. A recent study made in England shows that the tuberculosis rate varies widely among communities only a few miles apart. In communities affording good living conditions, it is one-third to one-half what it is in the slum areas.[4] Yet in America, it is reliably estimated that one-half our children live under slum conditions.

More starkly revealing is the fact that the death-rate among babies and among children under fifteen years of age rises steadily from locality to locality as we move from the privileged to the underprivileged communities. In the case of some diseases, the death-rate among children is more than twice as large in low-income areas as it is in average-income areas. In spite of recent improvements in the United States, mortality rates for mothers and babies are still scandalously high. According to *Proceedings of the Conference on Better Care for Mothers and Babies* held in 1938, 60 percent of the deaths of mothers and babies are preventable if adequate care is available. The same conference states that one-half of the 120,000 young babies who die annually die unnecessarily. That adequate care is directly related to adequate income is revealed by studies which show that the death-rate among babies in families of less than $500 annual income is five times that in families with an income of $3,000.[5]

As Christian citizens, then, we may express our interest in and concern for children through whole-hearted cooperation with civic programs for making available to all the children in our communities adequate opportunities for wholesome living. And if the civic programs are lacking or are not meeting the needs of the children, it is our opportunity and responsibility as Christian men and women to take the initiative in stimulating interest in such service to all children.

Then there are those children who are living under a permanent physical handicap—the crippled, the blind, the deaf. Even yet in many communities these children are neglected or are made the object of jest. No Christian can feel comfortable if, in his community, such conditions prevail. The lame, the halt, and the blind were definitely included in the ministry of Jesus.

And there are yet other thousands of children who are living in conditions of emotional insecurity because of broken homes. The rate of the increase of divorce in America presents a serious problem to the Christian community and lays on children a burden beyond their strength. Even where there is no actual break-up of the family, there is often disharmony and lack of understanding and sympathy which cause children bewilderment and unhappiness.

The church that is alert to the needs of children will consider one of the essential elements in its program the provision of adequate help in family life. There is no more needful service which the church can render the children of the nation than help in the maintenance of homes in which they can find dependable love and wise guidance.

The old problem of excessive drinking continues to hinder child development. A report[6] on alcoholism in a large city hospital covering a study of the records from 1864 to 1936 shows a steady increase during those years. The conclusion of the report says: "On an absolute as well as on a relative basis the problem of alcoholism at the hospital is now greater than ever before."[7] That this situation is not confined to one city is evidenced by other data from many communities. The relation of excessive

International

PROTECT CHILDREN FROM HARMFUL LABOR

MILLIONS ARE ILL-HOUSED AND ILL-FED

"For every child, spiritual and moral training to ena
Have we, responsible workers in the churches, tak

[3] "Consumer's Income in the United States," National Resources Committee Report, 1938.

[4] "Better Health Through Better Housing" from the *Naho News*, London, January 17, 1939.

[5] *Proceedings of Conference for Better Care of Mothers and Babies*, 1938, page 14.

[6] See page 12 of this magazine.

[7] *New Journal of Medicine*, "The Problem of Alcoholism at the Boston City Hospital, 1864-1936," September 2, 1937.

drinking to conditions which stunt child development has been repeated often. During the campaign for prohibition it was dwelt upon with eloquence. But apparently the case for refraining from drinking in the interest of child welfare was not really made. Reports today indicate that more money is being spent in America annually for alcoholic beverages than for food. Can the church protect the nation's children from this menace which threatens them anew?

It is not surprising that a definite relation has been established between all these conditions we have been reviewing and juvenile delinquency. Family dislocation, community neglect of opportunities for wholesome recreation, economic insecurity, bad housing, inadequate provision for health care, excessive drinking, bad community life—all these conditions are contributing to the growth of juvenile delinquency. There has been a downward trend in the age at which the largest number of arrests occur. It is now around eighteen years and continues to move downward. In a recent address, J. Edgar Hoover said, "Persons who were little more than boys and girls committed 13 percent of our murders; 28 percent of our robberies; 41 percent of our burglaries; and 51 percent of our automobile thefts. To me it is a matter of grave concern."[8] Certainly to all Christian men and women, this fact together with the increase of cases brought before the juvenile courts of the country of children as young as six years, causes grave concern.

Whatever the cause of delinquency, the fellowship of Christians in any community cannot afford to shut out from its concern and love the children who have come into conflict with society. It is easy to label a child a "bad boy" and pass by on the other side. But is it Christian? No, "the least of these" includes even the dirty, unattractive vagrant up for stealing. We as Christians, individually and as members of the church, must find ways of ministering to these who are in deepest need of ministry, to seek and to save those who are lost. Again, good intentions are not enough. Nor even active love. These must be backed up by consultation with those who have specialized knowledge and specialized skills in understanding how to approach wisely the problems of such children. Their problems require technical training as do those of the physically handicapped. Technical training in its turn, must be backed up with the loving and understanding fellowship of the Christian community if these young offenders are to be saved. Where there has been such cooperation, as for example, between the juvenile court and the church, the results have been far more encouraging than either agency could achieve alone.

There are, then, in our country millions of children in desperate need of the active help of Christians in creating public opinion and making it effective in correcting situations that are hindering in gross and preventable fashion the wholesome growth of our future citizens. To these demands which children make upon our thought and our time, we cannot be unheeding without hearing in our hearts the words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Acme

LIQUOR WRECKS CARS, HOMES AND LIVES

Underwood & Underwood

EASY DIVORCE STRIKES CHILDHOOD HARDEST

) to stand firm under the pressure of life"..... ously this charge which was intrusted to us?

[8] Address before the American Hotel Association, Pittsburgh, November, 1937.

Conditions Affecting Protected Children

But there are other children in our country. There are children who are well-housed, well-fed, well-clothed, provided with all the necessities of life and loved and protected by their parents. Are there any special conditions which they face today with which we should be familiar and to which we should address ourselves?

Present-day children are living in a day when there is a great concern for material things. We would not suggest that material things are bad—many of them, as we have seen, are essential to wholesome living in our world. But the high-pressure advertisements are forcing upon the attention of us all, including children, the desirability of vast numbers of things, many of which are quite unessential. They are creating a desire for possessions out of all proportion to their intrinsic worth in living, and for motives which are the source of much unhappiness.

Can we help our children to find a standard of values which may serve as a dependable guide in determining when a *thing* is really worth having? Can we help them to see material things in their proper setting in a total scheme of life?

Again, our children live in a world of change. New inventions crowd upon one another with amazing rapidity, bringing with them the need for constant readjustment. Within the lifetime of most of us here have come such new inventions as the automobile, the radio, the airplane, to mention only the most startling. They have changed the ways of men amazingly. In spite of the difficulties of adjusting to these and numerous other new and marvelous inventions, we would not say that they are bad. Rather, for the most part, we would say they are good. And the many new machines which our ingenuity has devised will probably make possible larger life for all mankind as soon as we learn to master them, and to let them serve us rather than to be mastered by them.

Along with these changes in the way in which the work of the world is done, there have come countless other changes. The style of houses has changed, the structure of trains, the rhythm of music, the design of art, the meter of poetry. Now, change from one custom or manner of work to another is not bad. On the contrary, as we have seen, often it is good. But to glorify change for the sake of change is not good. As Dr. Bess Goodykoontz pointed out in a recent address, we have become so enamoured of change in these days that we have lost interest in quality. While our grandmothers delighted in the texture and the quality of the silk in the dresses which they expected to last several years, we delib-

(*Please turn to page 14*)

Two Races One

THE STORIES OF T

CHURCHES, EACH W

BUT CONTRIBUTING

Macedonia Baptist Church

THERE stood a man of Macedonia, and prayed him, saying, Come over to Macedonia and help us.

Nineteen hundred years after the great apostle saw the vision of the pleading Macedonian, the appeal sounded once more. The time was the month of August, 1910; the plea was addressed to the Rev. James H. Robinson, Jr., then assistant pastor of Ebenezer Baptist Church, the biggest church in Pittsburgh with a Negro congregation.

The call that came to him might well have been phrased in the exact words of the summons to Paul, for it came from the struggling little Macedonia Baptist Church, located in one of the poorer sections of Pennsylvania's great steel center.

The young Negro minister must have felt the prophetic nature of the call, must have seen the potentialities in the disheartened little group of sixteen that was the Macedonia church. At any rate, like Paul, he gave heed to what he felt was the will of God and proceeded to "go into Macedonia" and preach the gospel to the people there.

That was twenty-nine years ago. Today Pastor Robinson still labors in Macedonia, but the membership has grown until now the church that was near dissolution in 1910 rivals Ebenezer in size and accomplishments.

That summer of 1910 marked the lowest ebb in Macedonia's fortunes.

JAMES H. ROBINSON, JR., PASTOR

June saw the death of the Rev. Mack Holly, shepherd of the tiny flock since its organization in 1903, after an illness that had totally incapacitated him for eighteen months. Lack of enthusiasm and disagreements had whittled the membership from thirty-five to sixteen, with even several of these inactive. In short, the venture that had begun seven years before as an attempt to bring the good news of salvation to an "unchurched" community, seemed on the verge of abandonment.

The coming of the new pastor changed all that. He brought new life to the faithful but dispirited few. Spurred by brighter prospects, they remodeled the two-room frame house that served as both church and parsonage, and prepared to start afresh with renewed vigor. Then disaster struck once more. A severe storm totally destroyed the structure, left Macedonia without a place to worship! The future looked darker than ever.

However, the young minister refused to give up. He found a near-by hall available, and for fourteen months held services there. At the end of that period a new building was erected; but by the time it was paid for, in 1915, the membership had so increased that the building had to be enlarged.

A year later, such was the faith of this group, they bought the site for a much larger plant, and in 1926 laid the cornerstone of the present modern, well-equipped building. It cost $130,000, and is completely paid for.

That, in terms of numbers and finances

(*Please turn to page 10*)

ut

Christ

EAT PITTSBURGH

A DIFFERENT FIELD,

SAME KINGDOM TASK

By R. ALFRED HASSLER

Union Baptist Church

THE Rev. William Russell Pankey came out of Crozer Theological Seminary in the second year of the Great Depression. He came out to face a job that might well have tried the most experienced minister.

Called to be pastor of Union Baptist Church, the product of a year-old merger of a deserted city church and a debt-laden suburban congregation, he faced inevitable difficulties of adjustment. Little matters of habit, personalities, forms—they were as irritating as grains of sand in smoothly meshed gears.

Moreover, there was the problem of the debt. The united group had decided to worship in the modern new building of the former Bethel Baptist Church, in suburban South Hills, and there was a matter of $135,000 owing on that building. The year was 1931, a time not very conducive to paying off large debts, and the book membership of 650 was largely inactive.

The young minister surveyed his job thoroughly. Then figuratively he took off his coat and rolled up his sleeves, and literally set to work. . .

Eight years later he stood with this writer and surveyed his work. In those eight years Union Baptist Church has written off some hundreds of inactive members and taken in 562 new ones. (The present book membership is 1,000, with more than 750 genuinely active.) Although it has eliminated all "commercial" activities, it has reduced its debt by $65,000, and expects to make that figure $75,000 by the end of this year. The church has installed a leadership training course that averages more than one hundred students for thirty week-day nights during the year, and it has moved to first place in the Pittsburgh Association in number of baptisms, with fifty-two last year.

WILLIAM R. PANKEY, PASTOR

(Incidentally, Mr. Pankey also has moved into a position of prominence in the active Pittsburgh Association; he had the difficult and ticklish job of heading the committee that arranged its centennial celebration last month, besides being vice-moderator of the association and vice-chairman of its Commission on Christian Education.)

The machinery behind this remarkable development is a combination of sheer common sense, the latest educational methods, and good, old-fashioned Christian cooperation. Lacking any of the three, the job would not have been done so well.

The Rev. William Russell Pankey has a well-defined conception both of his own job and of his church's. A minister, he believes, must combine the qualities of three persons: pastor, executive and preacher. As pastor he works with individuals; as executive he organizes; as preacher he labors in the pulpit.

Similarly, he sees the church as having a twofold job: evangelistic and educational, with neither overshadowing the other. Both have been constantly in his mind during the entire eight years of his pastorate.

THE ANNIVERSARY SERVICE WAS AN OCCASION OF THANKSGIVING AND CONSECRATION

Christian Education . . .

Probably the most interesting single phase of the church's program is its thirty-week annual leadership training school. Actually, there are three ten-week schools, but since they run successively and with about the same enrolment, the effect is the same.

The school is under the direction of the Board of Christian Education, as is every other educational activity of the church. It began five years ago as a result of the poor attendance at prayer-meeting. The minister, taking the view that a meeting drawing only ten or fifteen from a church of more than 500 was failing in its function, attempted something different. Discontinuing prayer meeting, he used ten successive Wednesday nights to teach a course on "The Historical Background of the Old Testament." At the end of the course he offered to give an examination, to those who wished to take it, for leadership training credits.

During those first ten weeks the attendance varied between 25 and 100, so he tried a second course, this time "The Historical Background of the New Testament." It and the third ten-week series, called "The History of Christianity," attracted a weekly attendance of more than one hundred, so the new system was considered officially installed.

During the second year, to indicate the way in which it developed, the three courses were "Christian Stewardship," "Christian Worship" and "Christian Missions."

The leadership training course has become an established feature. Seventy-five percent of the church officials attend, including most of the church school teachers. During the five years of its existence, the average attendance has been in excess of one hundred. Thirty-five or forty take the examination at the completion of the course, for which The American Baptist Publication Society issues credits.

500 Leadership Credits

The pastor has made much of the school. The leadership credits—more than 500 of them have been issued in the five years—he presents at an annual Sunday service, and he constantly encourages teachers and other members alike to enroll in as many classes as they can. It has, he believes, laid a strong foundation of earnestness under the whole work of the church; he feels convinced that each church, in order to do a successful job, must train its own lay leaders in some such fashion.

The Board of Christian Education shares his enthusiasm for the plan, as it does for the other leadership and educational activities of the church. The board, composed of representatives of the deacons, the trustees, the junior deacons, the church school and the church at large, itself is an important factor in the educational work of the church, and takes its duties most seriously.

Also under its supervision are the church school, the B. Y. P. U., the Missionary Society, the World Wide Guild and the Junior Choir, from each of which it receives monthly reports. Its principal job is to see that these organizations sponsor worth-while programs that do not overlap; in addition, it has the important responsibility of choosing teachers for the church school. This latter is a factor worthy of note, too. Religious educators long have stressed the importance of having the right teachers in the church school, have blamed many an unsuccessful curriculum on teachers who lack sufficient training and are unwilling to put forth effort enough to acquire it. Probably no school escapes such teachers all the time, but certainly this church has reduced the hazard to a minimum. The Board of Christian Education passes on all prospective teachers and appoints them—for one year only! At the end of the year it examines each teacher's record. If it is not satisfactory, the teacher is not reappointed! As simple as that.

. . . And Evangelism

It is impossible to point to any one place in the program and say, "Here education leaves off and evangelism begins." Both are so interwoven that rigid classification is out of the question. However, some parts are more largely educational, others point more definitely to evangelism.

Although he recognizes the important part that annual "revival meetings" and similar methods have played in the history of the Christian church, Mr. Pankey does not consider them the most effective means of evangelization today—for his church at any rate. His evangelistic efforts are channeled almost exclusively through personal contacts. He gets these personal contacts in various ways: through his 1,200 annual visits, through the church school, through the Board of Junior Deacons, and so on. That record of fifty-two baptisms last year is sufficient evidence that his methods work.

The Board of Junior Deacons mentioned above is rather a new development,

THE JUNIOR GIRLS CHOIR IS ONE OF THE STRONG ORGANIZATIONS OF THE CHURCH

BOARD OF JUNIOR DEACONS

THE FELLOWSHIP BIBLE CLASS OF UNION BAPTIST CHURCH

also. Twelve young men, over 21 but not out of their middle 20's, are elected for three years, with no possibility of re-election. They meet with the pastor once a month, to discuss with him both the work of the church and their own personal religious problems, with utter frankness and friendliness.

Into the hands of this group the pastor has put much of the responsibility for the young people's work, which, incidentally, may account for the 300 young people in the church membership. In addition, they usher, check the attendance of the various services, and approve all proposals before they come before the church as a whole. That the plan works is evident from the subsequent record of the first Board of Junior Deacons. This year its members are serving as superintendent, secretary, and two teachers in the church school, secretary of the Board of Trustees, financial secretary of the church, church clerk and two senior deacons. In fact, four of the senior deacons and four trustees are former junior deacons!

"Friendly Visitors"

The most recent innovation of this progressive church came about because its pastor became chairman of the Centennial Committee of the Pittsburgh Baptist Association. The centennial was a big job, especially since it included the publication of a book giving the history of each member church in the association. As a result, Mr. Pankey could not keep to his schedule of 1,200 pastoral visits yearly. Consequently, he called together the leaders of the church and put the situation to them. The result is the "Friendly Visitation Schedule for 1939."

Deacon T. J. Davies is chairman of the schedule, with 61 visitors under him divided into ten squads, each with a chairman. Each squad of friendly visitors has a district of from twenty to forty families assigned to it, with full instructions as to how the visiting should be done. The whole schedule provides for visiting 305 families once a month. During the first three months of the year, while the plan was still new, it recorded 663 visits!

Each district is divided into as many sub-districts as there are friendly visitors in the group. Then each visitor calls on the families in successive sub-districts during successive months, usually managing to schedule two annual visits to each sub-district. Since the first visitor on the list begins with the first sub-district, the second with the second, the third with the third, and so on, there never is any overlapping. Each family is visited monthly, but sees any one visitor only at six-month intervals.

The visitors do not ask for money—that is not their purpose. They visit the families on their lists, chat with them, invite them to church and Sunday school, and report to the pastor. Each visitor has about seven visits to make each month; of course, the schedule is not adhered to rigidly, but the results so far indicate that Union Baptist Church has hit upon one more way to "bring them in."

Many churches with dwindling attendances and large overheads have allowed themselves to become thoroughly discouraged in these days. The story of the Union Baptist Church during these eight depression years may be an inspiration to them. It proves one thing: that men and women still can be won for Christ when, through consistent planning and consecration, we unite to win them!

Of Interest to Baptists

(*Concluded from page 2*)

■ Bert H. Davis, in an article on the country church, points out that nearly three-quarters of all the churches in the United States are rural, but that only one-fifth of the rural population goes to church.

■ A conference on Children in a Democracy, with President Roosevelt as honorary chairman, has been called by Secretary Frances Perkins. The purpose of the conference is to develop practical suggestions as to ways in which the people of the United States may give greater security to childhood, and a larger measure of opportunity to youth. A preliminary meeting was held in the White House on April 26. Additional meetings are scheduled for the coming year.

■ Actions taken recently by the General Assembly of the Presbyterian Church in the United States of America, as well as many personal expressions of enthusiastic approval, indicate that rapid progress is being made toward organic union with the Protestant Episcopal Church. There appears to be quite general agreement on fundamental doctrines, and plans are being made for a working arrangement respecting problems connected with ordination. Southern Presbyterians, likewise, are giving study to a series of articles of agreement which has been prepared.

FORMERLY MACEDONIA CHURCH BORDERED ONE OF THE WORST SLUM SECTIONS IN PITTSBURGH

NOW THIS AREA IS BEING CONVERTED INTO A HUGE PLAYGROUND

THE CHURCH IS TRYING TO PROVIDE A RICH, ALL-ROUND COMMUNITY PROGRAM

Macedonia Baptist Church

(Continued from page 6)

and buildings, is the story of the growth of the Macedonia Baptist Church: from sixteen members in 1910 to well over two thousand in 1939. But there is much more to the story of any successful church than the record of its membership; there is the reason for that membership. In Macedonia the reason can be found in the strength and reassurance the church has offered to people sadly in need of those qualities.

There is no need to enlarge here upon the unfortunate situation of the Negro in America; everyone old enough to read knows about it. By the happenstance of different pigmentation in the skin, millions of good, normal men and women are doomed to lives of frustration, exposed to the malevolence of white people in varying degrees ranging from cool indifference to inhuman treatment.

In large cities of the North this unreasoning prejudice manifests itself largely in economic fashion. It is axiomatic that in times of prosperity the Negro is the last hired, in periods of depression the first fired. Moreover, the reluctance of white people to live next door to the Negro forces him into proscribed areas; as a result, unscrupulous landlords are able to charge him exorbitant rents. Inevitably, low incomes and high rents work together for overcrowding, inadequate sanitary facilities, and disease. Just as inevitably, these all work together to produce grief and despair in their victims. That is where the Christian church has an opportunity to step in.

The Macedonia Church stands halfway up the grade of one of Pittsburgh's interminable hills. Across the street from the church extends a row of small houses, shabby and in need of repairs. Behind them are more rows, some a little better, some a little worse, but all typical of an "underprivileged" section of a great city.

On both sides and to the rear of the church stretches a huge expanse of vacant ground—filled-in land. Not long ago it was one of Pittsburgh's worst slum sections. Notorious Wesley Row, where twenty-four families lived without benefit of inside toilet facilities or bath, lay just behind the church.

The city of Pittsburgh, aided by P. W. A. funds, has torn all that down and is erecting Bedford Dwellings, a model housing project. Apartments for 420 families will rent for about $4.50 a room per month, and a large park and play area will be open to all the residents of the section.

New apartments are going up to replace the rickety, disease-breeding shacks. But for twelve years the Macedonia Baptist Church stood at the very

head of Wesley Row, answering the challenge of darkness with its message of light! And because Bedford Dwellings is only a start on a huge task, and because even model housing will not eliminate man's need for the assurance that only Christ can give, the Macedonia church will continue to serve.

The Program of Service

The uninitiated, acquainted with Negro worship only through the medium of *Green Pastures* and an occasional magazine story, think of it solely in terms of an extreme emotional experience. To such individuals a visit to Macedonia would be illuminating. Beginning with the Sunday school and continuing through all the regular services, the atmosphere is dignified and worshipful. Indeed, on the day that the writer visited Macedonia, the pastor in his sermon took to task those ministers and other religious workers who "fake emotion" in order to play upon the feelings of their hearers.

The visitor to this church is also impressed by the large part that the church plays in the lives of its members. Time does not seem to mean so much to them as it does to many Christians; they do not regard it as absolutely essential to get home from church by 12.30 on Sunday, for instance.

Sunday school begins at 9.15—begins promptly, too—and closes at 10.45, having devoted an hour to the study of the lesson. ("You can't really learn anything about a lesson in fifteen minutes or a half-hour," says the minister, and Superintendent Joseph Lee nods agreement.) Morning church service begins at 11 and usually continues until 2, with the pastor preaching for an hour and a half or two hours.

Then, too, the other organizations, each with a large membership, take time. The B. Y. P. U., with 250 members, meets Sunday evening to study the weekly topic. Three choirs must find time for rehearsals. Four missionary circles, three usher boards, the Pastor's Aid, the Praying Band, the Nurses Corps, the Benevolent Society—all have their regular meetings and their allotted responsibilities.

An Efficient Sunday School

The Sunday school is typical of the thoroughness with which this church operates. A dignified worship service takes the place of the all-too-prevalent noisy "opening exercises." Ushers stand at the door to admit late-comers at the proper intervals and to supply each person with a hymnal. Another officer stands at the rear of the big room to repeat announcements of hymns and responsive readings for the benefit of those who cannot hear the superintendent. At the beginning of the lesson period the classes move quietly, at signal, to their respective rooms.

BEDFORD DWELLINGS, THE MODEL LOW-COST HOUSING PROJECT THAT IS BEING ERECTED ON THE LAND THAT SURROUNDS THE CHURCH

Teachers are well-prepared. The latest training-school of the Allegheny County Association included a contingent of thirty-four Macedonia teachers among those who attended the ten-week course. In addition, the Rev. James Drew, director of Christian education for the church, conducts a permanent class on methods and materials, from which are drawn new teachers whenever the school needs them.

An Active Home Department

The Home Department, in most schools a neglected group of non-attenders who receive quarterlies four times a year and visits once or twice, in Macedonia is an important recruiting agency. Instead of allowing those confined to their homes to study the lesson alone, Macedonia sends teachers to them, with the added suggestion that they invite in friends and neighbors who otherwise would not go to Sunday school. In this way contact is made with hundreds of men, women and children who otherwise might not step inside a church or receive any Christian teaching.

A Full-Time Summer Program

The summer, which sees many schools close down entirely, witnesses Macedonia continuing at full blast, with an additional activity—a three-week daily vacation church school.

Yearly Registration

The same spirit of thoroughness and energy and enthusiasm lives throughout the church. Because the instability of economic conditions means a considerable "turnover" among residents of the section, the membership list is revised annually. Every member is obligated to "register" every year. Last year a total of 2,600 registered; what this year's total will be is hard to guess, but by the end of April more than 1,100 already had signed their names to the list, pledging themselves to active membership for the ensuing year.

The Macedonia Baptist Church is one of which the denomination can well feel proud. Courageous, sane, devoted to its Lord and Master, it has strength to give to those who need it, drawn, as its energetic pastor said, "from the strength and tears of those who have gone before."

Perhaps the secret of its power lies also in something else that he said: *"Religion that does not concern itself with the life and health of others is not the religion of Jesus!"*

At any rate, it is on that basis that the whole church functions. It has found its place in an area and among a people of great need—to them it brings the eternal truths of God.

THEY SAID AT MACEDONIA:

"There's no way to mistreat folks and love them at the same time."

"We complain about racial prejudice—there aren't any white folks who hate us as much as some of us hate each other."

"You can't have the love of God in your heart if you dislike to sit with one of your fellows."

REV. JAMES H. ROBINSON, JR.

When you run up against a difficult teaching problem, don't hesitate to pray for strength to meet it. . . Sometimes you'll feel that a boy or a girl is hopeless, should be put out of the class, but you can't do that. Jesus said, "Suffer them to come."

REV. JAMES DREW
To his teachers class

Our Nationa

THE PROBLEM OF ALCOHOLISM

By MERRILL MOORE, M.D.

Assistant Visiting Psychiatrist, Boston City Hospital, and Associate in Psychiatry, Harvard Medical School

This author's research and clinical experience in the treatment of alcoholism at the Boston City Hospital throw new light upon the nature and the extent of this problem which has become "a national emergency." A similar condition exists in other American cities

ALCOHOLISM has been a problem in Boston since the earliest days of the city's existence. In recent years the burden of caring for alcoholic persons has fallen mainly on three agencies: the Hospital Department, the Department of Public Welfare, and the city courts and penal institutions. The attitudes of those in charge of alcoholic patients have undergone considerable change since early days when drunkards were originally put in stocks on the Common. Now, for example, at the City Hospital alcoholics have to be received, but are not welcome. From 1864 to 1936 one-twentieth of the total number of all admissions to the City Hospital were alcoholics in one form or another. In the last twenty years this percentage has been greater, making the problem increasingly expensive for the hospital administrators. A study of these patients has recently been undertaken by the hospital authorities with the hope that a program may be formulated for the treatment and management and, if possible, the prevention of this difficult situation.

Changing Administrative Attitudes Toward Alcoholism

The Boston City Hospital was founded in 1865 to serve industrious and honest people who were ill and could not be cared for properly at home and did not wish to go to the almshouse. Officially the hospital excluded alcoholics as they used space that other patients needed, but in practice the hospital was forced by necessity to admit them. In 1870 and 1884 requests were made for a "foul ward" for alcoholic and delirious cases. No alcoholic up to that time was rejected if his life were in danger on account of his condition. The police were instructed to bring doubtful cases promptly to the hospital. In 1888 two wards had to be given over to alcoholic patients, but these soon became crowded. In 1893 the erection of a two-story building was again urged to care for alcoholics as they were increasing in number. A segregated place was needed for those (quoting from a hospital report of that period) "who are the victims of vice, and who seek admission to the hospital either suffering from the effects of alcoholism or venereal disease only." In 1904 a three-story building was erected "for isolation cases not permissible in a general ward, and who are not alcoholics." In 1919 a ward was opened for alcoholics. Although the prohibition laws in 1920 brought a reduction in the number of alcoholic patients for a short time at first, and the wards were closed, by 1922 alcoholic patients were being admitted again and this time in increasing numbers, so that by 1925 the wards had to be reopened. Due to the original plan of organization of the hospital (that shiftless people should not be accepted) and these new conditions and necessities, it was finally ruled that persons suffering from alcoholism should be admitted as paying patients. The rule stands partially today, although alcoholics are more tolerated and rarely pay for services rendered.

The Extent of Alcoholism from 1864 to 1936

During the last seventy years, despite the 18th Amendment and social effort to reduce alcoholism, increase of alcoholic patients has been great. By the end of the World War over 16,000 patients were admitted to the entire hospital every year, and alcoholics were increasing in proportion to the number of admissions. In the first fifty years of the hospital's life, the ratio of alcoholics to total admissions varied between 1 and 3 percent, but after 1915 the ratio rose to a peak of 13 percent of all admissions in 1923.

Age and Sex Distribution. Alcoholic patients for the most part are males. For example, between 1930 and 1935, inclusive, of all alcoholic patients admitted 88 percent were males and 12 percent were females. This sex distribution is considered representative for alcoholic admissions in recent years. When these alcoholic patients were grouped in five-year periods according to age, the largest number of males were between 36 and 40 years of age, and the largest number of female patients were between 41 and 45.

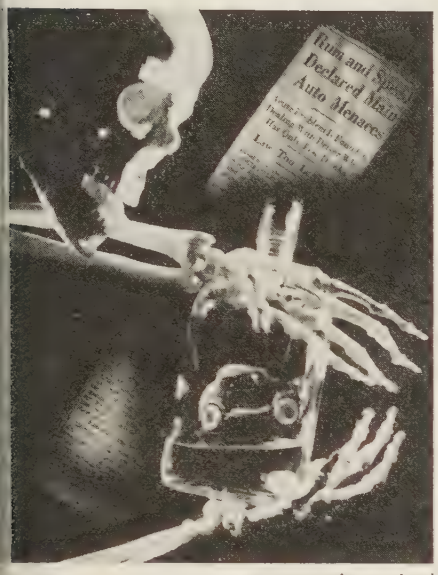
Outcome. Study of the records of alcoholic patients admitted to the Boston City Hospital between 1864 and 1937 shows that three possibilities await the man or woman admitted in an intoxicated state: he may be kept in the hospital for a while and be treated and discharged as relieved or not, or he may leave at his own request against the advice of staff physicians, or he may die in the hospital.

Deaths from Alcoholism in the Hospital. Deaths occurred mainly among patients suffering from acute alcoholism. Few patients died from alcoholism in the first twenty years of the hospital history. Since 1915 the death-rate has increased. In the last few years, for example, over two hundred alcoholic patients have died each year in this hospital. The largest number of those who die are between the ages of 46 and 50. At the Boston City Hospital most of the alcoholics are at the beginning of or in early middle life. Alcoholics over 55 years of age are usually cared for in other institutions, especially when alcoholic insanity and other mental disorders make it necessary for the patient to be cared for in a hospital over a long period. The causes of death among alcoholic patients are very numerous. Most common are alcoholism itself as primary diagnosis, delirium tremens, pneumonia, heart disease, brain injuries, meningitis, erysipelas, gangrene, and hemorrhages of various types.

Diseases of the Nervous System Resulting from Alcoholism. In the twenty-five-year period from 1910-1935, 1,064 cases were admitted with diseases of the nervous system resulting from alcoholism, the peak period being 1920. Many cases were diagnosed "alcoholic insanity" and were referred to mental hospitals immediately for proper care.

Other Conditions Complicated by Alcoholism. Many alcoholics were treated in the out-patient department after their discharge. Some were diagnosed alcoholic neuritis, others suffered from gastritis due to drinking, and some suffered

Headache



International

rom alcoholic amblyopia (a disturbance f sight).

Employment in the Liquor Trade. The ld theory that bartenders were tee- otalers was proven incorrect by the iscovery that the alcoholic patients ad- nitted to the Boston City Hospital in- luded over 830 bartenders, 213 brewers, nd others who were engaged in the quor trade.

Alcoholism as a Medical Problem

Alcoholism as a medical problem is ot new, and despite legislative, religious nd social efforts at control, it is still pressing and expensive situation which ie community must face. Hospital fa- ilities in Boston have never been ade- uate to meet the demands placed upon iem by alcoholics. In large measure ie attitude of the trustees and hospital taff at the Boston City Hospital has een conditioned by lack of space and ack of facilities rather than by non- umanitarian motives. Alcoholism is a athologic condition (possibly sympto- natic of psychological or social malad- istment) as surely as the excessive use f other intoxicants, and the alcoholic entitled to adequate care exactly as the drug addict.

Complete understanding of the bases f alcoholism has never been reached; ut it is known that the fundamental ersonality of most alcoholics deviates om that of the well-adjusted individual. can be recognized that the reason a erson is a chronic alcoholic is that his ersonality is inadequate to meet the ress and strain of a highly mechanized nd competitive civilization, rather than that the innate personality has been changed through prolonged drinking.

Regardless of the cause of the condition, the facilities for care and treatment of alcoholism are woefully inadequate, particularly for the prolonged care which would tend to prevent the onset of mental disease and chronic ailments among this group of sick persons.

There is need for re-education, especially among physicians, lawyers, penologists and sociologists concerning the problem of alcoholism. The care of alcoholics is not alone a hospital problem, and the expense to the community warrants the provision of additional facilities for study, treatment, custodial care and rehabilitation of alcoholic patients. The establishment of clinics would not cause the problem to disappear, but might pay substantial dividends on their initial cost by the reduction of chronic alcoholism among persons who might be reached and helped in the early stages.

The "noble experiment" of prohibition has indicated all too clearly that legislation will not abolish alcoholism. Nor will continued neglect decrease its incidence, as recent statistics and figures show. In a great emergency such as a flood, a fire or an earthquake, huge sums are willingly spent to prevent recurrences. *Alcoholism is a great chronic national emergency,* and it is only by the judicious expenditure of energy and money in ways aimed at preventing the increase of the problem, through intelligent preventive as well as curative measures, that one can hope to see a decrease in the number of patients who seek admission to public institutions on account of alcoholism, and a consequent decrease in the enormous cost of maintaining them.

The most serious need at the present time is not provision for the prolonged care of patients suffering from chronic alcoholism, but additional facilities for the study and treatment of acute alcoholism. This need is to be found in most large municipal hospitals throughout the country, and indicates the importance of re-education to make clear the fact that alcoholism is essentially a medical problem. *At the present time most alcoholics are neglected or ignored, and as sick or maladjusted personalities they receive less care and attention than animals receive in good veterinary hospitals.*

Summary

Patients suffering from alcoholism have never been welcomed to the Boston City Hospital, but approximately 50,000 of them (or 5 percent of the total admissions) have been treated there in the past seventy years.

The annual number of alcoholic admissions has varied from 1 to 14 percent of the total admissions, averaging 7 percent in over seventy years.

The annual total of all patients admitted has steadily increased, and the ratio of patients with alcoholism to total admissions has likewise increased, so that on an absolute as well as on a relative basis the problem of alcoholism at the Boston City Hospital is now greater than ever before.

During the years of national prohibition more alcoholic patients were admitted than at any previous time. *Repeal has increased the number requiring hospital treatment.*

The majority of alcoholic patients admitted are males and these outnumber females in the proportion of seven to one.

About 84 percent are discharged relieved, but many of these are readmitted as "repeaters" within a short time.

Of the alcoholic patients who die in the hospital, many are admitted in a state of coma and many die soon after entry.

Deaths from alcoholism are increasing out of proportion to the increase in alcoholic admissions.

The ages of many fatal cases are unknown, but the largest number of men who die are between 46 and 50, and of women between 36 and 40.

Many cases suffer from diseases of the nervous system, especially neuritis and the diseases due to a deficient diet.

A small number receive treatment in the out-patient department following discharge from the hospital.

A considerable number of patients have been engaged in the liquor trade, despite the common assumption that such persons do not become alcoholics. Of this group, the largest number are bartenders.

At the present time the study of alcoholism as a medical problem is being undertaken by a group of physicians at the Boston City Hospital with the aim of obtaining scientific information on this subject.[1]

[1] See also:
Approaches to the Problem of Alcoholism at the Boston City Hospital (with Tracy J. Putnam, M.D.), *Hospitals,* Volume II, Number 8, pages 27-30, August, 1937.
The Problem of Alcoholism at the Boston City Hospital (with M. G. Gray, M.A.), *The New England Journal of Medicine,* Volume 217, Number 8, pages 381-388, September 2, 1937.

Concluded from page 5

erately choose cheap fabrics because we do not want them to last long. We know the fashions will be different next season, and we prefer being fashionable to being dressed in fabrics of quality. When this desire for change just for the sake of change stays in the realm of women's clothes, it may present something of a problem in budgeting, but it is not a matter of grave concern.

The passion for change may be more serious in other areas. For example, there was a time when "home" meant a settled place of abode during the span of childhood and youth for a large percent of the population. Now, families move from apartment to apartment as they find new gadgets, new arrangements, preferring change to permanency. This situation probably adds to the sense of insecurity of modern children.

When change moves out of the realm of things and gets into the realm of ideas and customs and standards it becomes a matter for really thoughtful consideration. No one will deny that changes in morals and manners have often been made for the good during the history of the race. We would not wish to return to plural marriages nor slavery nor many other social customs which were once accepted as "moral." "New occasions teach new duties. Time makes ancient good uncouth." But usually the good changes, those based upon sound considerations, have grown slowly. In these days we seem to change our style in manners and morals as rapidly as we change our style in dress. And we are in danger of slipping into a similar tendency to prefer the fashionable in manners and morals rather than good quality. We have not been willing to "prove all things, hold fast to that which is good."

The result is serious confusion in the lives of our children. There seems nothing upon which they can build with confidence. Add to this the difference in the standards held up before them in home and church, as over against those held up to them in movie, radio and comic strip, and we can understand how easy a matter it is for boys and girls to reach the conclusion that to do as one pleases is, after all, about as good a standard of conduct as any. Nothing seems worth striving for, suffering for, working for, sacrificing for.

Eternal Values

Is there in the rapidly changing world about these children anything that is eternal? Can we with sincerity point them to abiding values? If we believe in God, we believe that underneath the change there is permanence, that underneath the shiftings of form and design and color there is the basic moral order which is a part of the very nature of the universe, unchanging and unchangeable. And this we need to teach our children. We need to teach it to our children for their comfort, for their security, and for their admonition. They must learn to know and to obey this basic law. Just as the fact of moral law will enable them to find stability and confidence in a day of changing standards and codes and ideals, so also the fact of moral law will in the long run crush them if they defy it.

It has become trite to say that we are living in a time of tension and unrest and crisis. We shall not point out the obvious by reviewing the troubled social and economic conditions in our own country and the war-breeding conditions abroad. But let us ask ourselves what effect the recurrence of crises—social, economic, international—is having upon the children whom we love. The answer depends very largely upon the attitude of those among whom they live. In times of tension it is easy even for men and women of wisdom and good-will to find themselves substituting prejudice for judgment and heated denunciation for calm consideration. This is especially true when there are great wrongs being done, when our sense of justice is being outraged. Then we obtain for ourselves an emotional release by hating the people who are doing the wrong. It seems to give us a certain sense of virtue to denounce in bitter terms the Fascists, the Nazis, the Communists, the Capitalists, the CIO—or whomever we consider responsible for sufferings of innocent people. It is far easier to feel indignation than it is to remedy the cause of the wrong which we resent.

Our children are sensitive to this attitude on our part. They have even less ability and opportunity than we have to change bad conditions. And so they quickly adopt the same type of escape from them which we have demonstrated. With them there is even less rational background and, consequently, even more unrestrained emotion which easily becomes intense racial or national or class prejudice. Our children, then, face during these days unusual opportunities and incentives to the very intolerance that lies back of the cruelties we deplore.

Can we, as responsible adults in home, church and community relationships, so conduct ourselves in times of crisis that our children will be protected from these unchristian attitudes? Can we call upon all our resources of spiritual power and rise above the human tendencies to denounce all those with whom we disagree? Can we by our own example help our children to study situations and to look for basic causes of human suffering, not being content with superficial assignment of responsibility to certain persons or groups who, at the moment, seem to be most aggressive? Can we by our own fair-mindedness help them to face with us our own shortcomings as individuals, families, churches, and communities, along with the shortcomings of other groups? Can we then help them to view realistically the actual things that are happening in the world today and to decide upon definite, specific activities in which they can engage with us, their elders in home, church and community, which will make some sort of constructive contribution toward lessening the suffering and injustice which are here?

Perhaps you are thinking that children should not be exposed to these areas of controversy, that they should be protected from class struggles, racial antagonisms, economic conflict, and international enmity. Perhaps you are thinking that their sense of security is threatened when we introduce them to these sore spots in our contemporary life. Of course, it is a natural reaction of those of us who have children in our families and neighborhood whom we love and cherish to wish to protect them from all suffering and ugliness and sin. We wish they might never see a bread-line, nor a picket-line, nor armed guards at the gates of a factory where there is a strike. We wish they might never see the filth and squalor of our city slums. We wish they might never see the lame and the halt and the blind. We wish they might never see soldiers marching with guns on their shoulders and mounted cannon and machine-guns in the procession. We wish they might never see pictures of air-raids on Chinese and Spanish children. We wish they might never see the sufferings attendant upon religious and racial persecution in our day. We wish they might never see the havoc wrought by automobile drivers under the influence of alcohol.

And we will protect them in so far as we are able. No intelligent person will deliberately take a little child to look upon suffering and ugliness and wickedness and cruelty. Nor will he unnecessarily lay burdens upon little children which they can do nothing to lift. But to think that children can be protected from such conditions so long as they exist is to be unrealistic. They cannot be protected from the society in which they live. If it is that sort of society, inevitably they will be exposed to it. If they live in a community which denies adequate housing and playgrounds and medical care to its children, no amount of protection on our part can change the fact that they live in that sort of community among the sort of persons who allow these conditions to continue. If they live in the sort of international society which is dominated by selfish nationalism supported on all fronts with ever more powerful engines of destruction, there is nothing we can

do to protect them from the fact that they live in such a society.

Faith in the Reality and the Goodness of God

Rather than foolishly trying to build a wall around our children to protect them from the world as it is, can we be wise enough and strong enough and brave enough to help them to look at it with eyes open to all its defects but with hearts open to the source of spiritual strength and insight and courage which will enable them to act as "children of God in the midst of this crooked and perverse generation"?

Fear is rampant in the world today as it has not been for generations. We thought we had almost conquered fear. The old fears of disease, and of evil spirits, and of famine have well-nigh gone, as science has marched from victory to victory over germs and superstition and deserts and sterile soil. However, into their places have come new and more devastating fears. Fear of the future, fear of economic insecurity, fear of war, fear of being discriminated against because of political opinion or racial heritage or class group, fear of strange ideas, fear of general disaster—these are the fears of today and they are widespread among men of all nations. We must attack them with the only weapon which can conquer them—faith in the reality and the power and the goodness of God.

This does not mean that we shall use or teach our children to use the name of God as a sort of incantation to ward off harm. Nor does it mean that we shall retire from the world's struggles and leave it all to God. Rather, it means that convinced at long last that only in the God of our Lord Jesus Christ is there power and wisdom and love enough to save us from disaster, we will give him an opportunity to be heard, will diligently seek to understand the language in which he speaks, will wholeheartedly set ourselves to the business of cooperating with one another and with him in carrying out his purpose. This is the faith we must teach our children if they are to be able to live nobly and usefully in the world today. This faith in God can overcome fear. It can, even in the midst of disaster, give poise of spirit and courage of heart and clarity of mind with which to face whatever may come and to move from despair to fresh endeavor.

The Child's Bill of Rights

The White House Conference on Child Health and Protection, held in 1930, drew up a Children's Charter of nineteen points. Among those points are provision for economic security, for good housing, good schools, good recreational facilities, good health care, intelligent attention for those children who come into conflict with society, and the elimination of harmful child labor. On all these points there has been substantial progress during the past ten years to safeguard the life and the development of our nation's greatest asset. Now another White House Conference has been called. Preliminary meetings have been held. A great gathering of persons interested in the welfare of America's children is to be held next year. These persons will represent all the agencies, philanthropic, health, recreational, and so on which deal with child life, and they will give generously of their time in making available to the citizens of the nation information regarding ways in which child life in our country best may be conserved.

But on the Children's Charter from the White House Conference of ten years ago, the declaration that stood first was this: *"For every child, spiritual and moral training to enable him to stand firm under the pressure of life."* The state has done nothing to bring about the realization in the lives of children of the provision of this item, and no plan is being made for it in the forthcoming conference. The reason is obvious: we in America have insisted that spiritual and moral training is the function of the church working with the home. We would resent any effort on the part of the state to take over this task. But have we, the responsible workers in the churches, taken seriously this item which was intrusted to us? Have the past ten years since the adoption of the Children's Charter witnessed real progress in giving to every child spiritual and moral training?

Our church statistics are not very encouraging at this point. Church school enrolment is not increasing. We are not continually going into the highways and the byways to find those who are not in church. We are not making adequate plans to take the ministry of the church to those who do not come. Less than half the children in our country are in touch with any religious organization, Protestant, Catholic or Jewish.

Moreover, when we consider the actual program for children in most of our churches, in amount of time devoted to it and in the quality of the work done, we do not feel that we can rest content even with what we are doing for those who do come. When times are hard and money difficult, we have shifted to "cheaper" lesson materials for teaching our children. We have curtailed our expenditures for the training of teachers, for supplying them with needed teachers' periodicals and books. We have delayed providing building and equipment necessary for a really good job of teaching while a whole generation of children have grown into adulthood. We have not surrounded teachers and parents with the whole-hearted support of the entire church family. We have not taken seriously our responsibilities for creating within the local church a fellowship in which boys and girls can find a living interpretation of the meaning of the Christian religion in life. We have quarreled over such trivial matters as dining-rooms and pipe-organs. We have criticized the minister instead of helping him. We have failed to work in a spirit of brotherhood with other churches in our community. "For every child spiritual and moral training to enable him to stand firm under the pressure of life" is yet a long way from being realized in America.

But the picture is not all dark. There are indications in many places that the church is becoming more and more conscious of its opportunity in the nurture of children. There are ministers in growing numbers who are considering themselves pastors of the children in the nursery departments of their church schools as well as of the adults in the preaching service, and are striving to serve them in a ministry of love and understanding. There are in many churches women's organizations and men's organizations which are giving fine support to the program for children, by sincere effort to create within the church fellowship the sort of environment in which spiritual and moral training can take place. They are supporting the teaching of preferring one another by putting others first; they are supporting the teaching of bearing of others' burdens by lightening loads of others. They are supporting the teaching of Christian brotherhood by giving the boys and girls experience in living within a church fellowship where Christian brotherhood actually prevails. They are supporting the teaching of helping others by intelligent approaches to real needs in community and nation and world and by giving to boys and girls a real place in the fellowship of Christians as they go forth to meet these needs.

"Let the little children come unto me." The implication is that they want to come. "Forbid them not"! Forbid them not by our indifference to the physical and economic needs which are depriving them of their right to normal development; forbid them not by our inability to help them find security and a sense of support in their association with us to whom they look for understanding and guidance; forbid them not by our failure to live before them as men and women who have faith in God and confidence in his power and goodness.

Rather, let us lift up Christ. "And I, if I be lifted up, will draw all men unto me." By precept, and by example, so to lift him up that he may be heard above the noise of selfish strife, that he may be seen beyond the glitter of material things; so to lift him up that all the children of the world may be drawn unto him—that is our task.

Organizing Members for Pastoral Assistance

By E. P. THORNE, *Pastor, First Baptist Church, Oil City, Pa.*

THE Parish Workers' Organization described in this article is a booster for church attendance. At our church, such an organization has increased the attendance by thirty percent. The secret of it lies, in part, in the fact that once this kind of organization begins to operate in a parish, the church members realize that their attendance is being recorded in some more permanent way than by their minister's casual glance over his congregation on a Sunday morning. The very first task of these Parish Workers was to visit every home in the congregation. That visit made those belonging to the congregation feel that the church was personally interested in them; also, it led a number to attend the services more regularly.

But stimulating the church attendance is only one of the many ways in which this organization can contribute to the success of a local church. If there is trouble, sickness, or death in a family, the Parish Worker, on behalf of the church, seeks to give help. If someone is disgruntled or is not on speaking terms with the neighbor who sits beside him in church on Sunday, the Parish Worker often can have the matter straightened out before even the minister has learned of it. Thus, the Parish Worker helps the pastor do his pastoral work, and also keeps him informed concerning the various needs of the parish. Because of the information thus gained, the pastor can preach more directly and effectively to the needs of the people.

Such an organization will help the pastor to meet the members of his church in a social way. At some time during the year I have had a party in every one of the districts into which we have divided our community. At each of these parties the aims and the objectives of our church were explained to the group present by some officer of the church other than the pastor. This explanation was followed by a brief, personal talk by the pastor. Then came a social time with refreshments. These parties served to acquaint the people with the program of the church; at the same time, they let the pastor know how the people reacted to the church program and to his leadership. Always at these social gatherings a few members realized for the first time that their pastor could share the social life of his people. This reacted favorably on both pastor and people.

Such an organization, also, will function at those seasons when it is desirable to accomplish some important work, or on those special days when the pastor desires to get some announcement to the entire congregation in a short time. For example, when we conducted our every member visitation last fall, the Parish Workers took charge; they worked out the details and saw to it that the entire congregation was visited in a single Sunday afternoon.

I hope I never again shall be without such an organization, both for the moral backing that it gives me as pastor and for the practical aid it provides in carrying on the work of the Kingdom in the local church.

Setting Up the Organization

The ease with which this kind of organization can be set up and maintained surprised me. Of course, it takes some work; but as William Cowper once said, "All good things come to us at the price of labor."

This is how we did it. First, a man who knew the city well divided the parish into ten districts and made a list of all members of the congregation who lived in each district. The best qualified and most consecrated man or woman living in each district was chosen to head the work in it. This eliminated for everyone the necessity of calling on those who lived at a great distance; it made it possible for each worker to walk to most of his assigned places.

Then came the more tedious task of obtaining from each worker regular reports on the conditions in his district. Most of those who had charge of a district undertook their work with a feeling of pride; they had been designated "pastor's assistants," each having a parish of his own. The pastor communicates with these workers every two weeks by telephone. It would be easier to have a chairman who would call, compile the reports and submit the information to the pastor; but the organization might not be so successful, for a church member serving as chairman might not push the work so energetically as a pastor would. Then, too, the church member might not see the program from the standpoint of the whole parish so clearly as the pastor does. Many valuable suggestions have come to the pastor out of the regular monthly meetings which he has had with the heads of the districts.

At the present time plans are under way for a series of meetings, one in each district. The program will consist of talks by the pastor and the church officers, and will conclude with motion pictures and a social time.

The reports turned in to the pastor by the district chairmen cover the following points:

1. Number of calls made.
2. Number attending church services regularly.
3. Number attending church services irregularly.
4. Number of absentees.
5. New families in the district.
6. Cases of sickness.
7. New babies.
8. Changes of address.
9. Cases needing pastor's attention.

If you set up a Parish Workers' organization in your church, I feel confident that you will feel gratified with the results. Indeed, because of the strenuous, taxing conditions under which the modern minister must labor, such an organization has become almost a necessity.

Aims and Duties

There follows the actual list of aims and duties that were carefully explained to the members of our Parish Workers' Organization. Each Parish Worker received a mimeographed copy:

THE PARISH ORGANIZATION
OF THE FIRST BAPTIST CHURCH
OIL CITY, PA.

1. AIM OF THE ORGANIZATION: To help the people of our congregation to achieve a full and glorious self-realization through creative fellowship with man and God.

AIM OF THE DISTRICT COMMITTEES:

(*a*) To emphasize tactfully and in various ways worship, service and giving.

(*b*) To give larger effect to the work of the church through personal contact with the people in the districts.

(*c*) To assist the pastor in doing certain routine tasks, thereby enabling him to devote himself to certain larger tasks.

2. THINGS THAT WILL HELP THE DISTRICT CHAIRMEN TO BE EFFECTIVE IN THEIR WORK:

(*a*) Keep an accurate roll by families of those in your district. A pocket-sized notebook is needed.

(*b*) Check those who are present in church on Sunday, and those who are absent. Carry your roll-book in your pocket.

(*c*) Visit the families in your district. You are chairman. Enlist the aid of any or all in your group to help you.

(*d*) Carry to the people, and bring back to the pastor any necessary information, such as reports of sickness, of long-continued absence, and matters needing attention.

(*e*) Serve as a member of the telephone brigade.

3. OTHER THINGS THAT WILL BE OF HELP AND INTEREST.

(*a*) Be always on the lookout for new people. Secure their names and addresses. If a name is sent to you by the pastor or secretary, call on that person and report within a week.

(*b*) Keep someone on the trail of the absentees constantly. By visiting and friendly interest, secure their attendance.

(*c*) Note any conditions that need attention and report them to the secretary. Report sickness, continued absence, etc.

(*d*) See that suitable people are sent to call on the sick as well as on the absentees.

(*e*) Organize a special visitation of all members in your district when the church undertakes special campaigns.

(*f*) Sponsor district socials, district prayer meetings and other projects which are suggested by the church.

(*g*) See that all the people living in your district are acquainted with each other.

4. IN ALL THAT YOU UNDERTAKE, STRIVE TO BUILD IN THE CONGREGATION A FAMILY SPIRIT OF UNITY AND OF LOYALTY TO THE CHURCH.

When You Install New Teachers

By GLENN H. ASQUITH

Pastor, First Baptist Church, Manayunk, Philadelphia, Pa.

PART 1

CHARGE BY THE PASTOR

The church is the greatest of all organizations. It is of divine origin and endures "from age to age." It affords the highest fellowship that man can know, both in this world and in the world to come.

You stand forth now to receive your office in the church, and the office to be bestowed upon you is indeed a high one. In the Scriptures we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." You will observe that the work of teaching stands third in this list. It is preceded only by the work of the apostles and prophets. You are given a high honor and an important task. You are to be teachers.

Therefore, I charge you as your pastor that you give diligence to prepare yourselves well to fill your place in the church; that you take care lest you be like those to whom the author of the Hebrews wrote in admonition: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." This must not be. Since you have been called, let it be said of you that "the anointing which ye have received of him abideth in you, and ye need not that any man teach you."

PRAYER. Father of All Wisdom, grant unto these thy servants richly of thy knowledge, as thou didst unto Moses, Samuel, and Solomon. May their teaching be thine, and may the responsibility placed upon them be borne with grace and profit. In Jesus' name. Amen.

PART 2

COMMISSION BY THE SUPERINTENDENT

During the past few months you have been tried as teachers, and you have been faithful to your trust. It remains, however, to commission you, and to remind you of two things.

First, as helpful and valuable as scholarly attainment is, in this task it is powerless by itself. We read: "The heart of the wise teacheth his mouth, and addeth learning to his lips." Remember also the proverb: "Keep thy heart with all diligence; for out of it are the issues of life." Your classes will interpret your words by the manner in which you live.

Second, your commission is not temporary or limited. It carries on to that time when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

"Go ye therefore, and teach all nations. . ." And let your work begin here with your classes.

PART 3

PRESENTATION OF CLASSES BY THE ASSISTANT SUPERINTENDENT

(The assistant superintendent steps down from the platform and stands near the classes that these new teachers will serve. The classes rise in their places.)

One day one of Jesus' disciples came to him with the request, "Lord, teach us to pray." These children, these young people, and these adults will be making that request of you, their teachers. They will ask you how to live, how to work and play. Will you not, therefore, show yourselves faithful, that your classes may say of each of you, "We know that thou art a teacher come from God." Will you not also be so sincere that many will observe and report of you that you have been "teaching the word of God among them."

"Are all teachers?" Surely not. To only a few is this high task given, and you are among that number. So I present to you your classes. Be so regular in your attendance and so devoted to your work that I may safely say to them, as the prophet said to Israel: "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."

PART 4

RESPONSE BY THE TEACHERS

FIRST TEACHER. So that we may discharge our responsibilities, we shall pray God in this wise: "Teach us what we shall say unto them; for we cannot order our speech by reason of darkness."

SECOND TEACHER. We shall strive to teach with simplicity, for: "In the church we had rather speak five words with our understanding, that by our voices we might teach others also, than ten thousand words in an unknown tongue."

THIRD TEACHER. As Samuel said to the people: "God forbid that we should sin against the Lord in ceasing to pray for you: but we will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart."

ALL OF THE NEW TEACHERS (in unison). "We will teach you by the hand of God: that which is with the Almighty will we not conceal."

(The teachers are escorted, each to his class, and are seated.)

HYMN.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

—*Frances R. Havergal.*

Overheard at a Retreat

A young pastor was seeking the counsel of an elderly man who had spent many years of devoted service in the pastorate.

"I work hard," the young man stated. "I never stop——"

"Yes," the older man suddenly agreed. "For some time I have been watching your movements with special interest. I have noted that you *never stop.* You might be called a go-getter. That is fine—up to a certain point. Beyond that certain point there is both weakness and danger in your system."

"You astonish me," the young pastor seemed puzzled. "Can anything good be accomplished without work?"

"If a pastor depends too much on his work—I mean, too much on his personal efforts—his best will hardly be accomplished for the Kingdom," the other pastor counseled. "Since you have requested it, let us discuss the pastor, his people, and their common task. I may be able to pass on to you a few of the things that I have picked up along the line of service."

"Who would not sit at your feet?" the young man asked eagerly.

"My first years in the pastorate," the other continued with a chuckle, "were rather terrible for me and for my unfortunate people. While those good folks looked on helplessly, I nearly worked myself to death. In fact, I worked so hard that I had no time left for reflective and prayerful planning. I felt I had no time to gaze at the stars, so busy was I going somewhere or coming back. Maybe I was trying to make the Kingdom come by my own might or power.

"Then one day it suddenly came to me that I was making no effort to give my people a significant part in the work of that church. In all my breathless haste I was leading them nowhere, nor offering to share with them the glorious work for Christ. That gave me cause for reflection.

"From that hour I ceased to agonize and began to organize. I set up a sort of spiritual employment agency in the church and in the church school. I looked for 'vacancies' (things that the members could do well and promptly for the church), and I sought out individuals who could fill such vacancies."

"What general plan did you use?" the young pastor wanted to know.

"As to plans," the pastor said, "no one can use another man's plans exactly. They must be adjusted to local needs. Another's plan may not fit your church's needs any more gracefully than another's suit of clothes would fit you.

"But I was always on the lookout for plans—new and old. When any plan seemed usable in my field, I gratefully adopted it and then carefully adapted it to our local needs. However, even good plans and methods can be used too long. Church workers need fresh starts from time to time. One who believes in progress must not be afraid to change for the better.

"To be sure," the distinguished pastor concluded, "after I began to share the work of the church with the membership, I worked harder than ever, but when pastor and people work together for their church, it is joyful fellowship."

"When did you find time to prepare your sermons?" the young man asked.

"As to that," came the ready reply, "the pastor who does not put his sermon making first just isn't a preacher. I stuck to my study faithfully, knowing that, although a rolling stone may gather no moss, a roving preacher does gather lots of platitudes and sometimes falls into *anecdotage.*"

B. Browser Exposed

From the very beginning, BAPTIST LEADER has felt that sooner or later, B. Browser (page 64) must be unmasked. He was given plenty of rope

DEACON EZRA BOASTS:

Before I start on my vacation
I pay my pledge ahead of date,
Which gives me such a fine elation
I leave a-smiling—feeling great!

that he might graze among books and report the most digestible. He was not given liberty to lecture pastors. It was assumed that his good taste would prevent his trying to "preach to preachers." Yet he boldly has attempted to do just that. So with gusto (and with a bit more than relish), we expose the fellow, as he deserves. For, let all men know, that B. Browser, himself, is a preacher; and an extra good sermonizer, too. We suspect that he "got that way" by reading volumes of sermons. So what?

A Letterhead of Distinction

Often a pastor may wonder just what should, in good taste, be printed on the church stationery which is used for his personal correspondence. Obviously Dr. Frank Montague Swaffield, Minister, Calvary Baptist Church, New Haven, Conn., has given some careful thought to this matter, for the inscription printed on his stationery appears so cordial, so inviting, and so appropriate that it may prove suggestive to other pastors:

"WE OFFER: The Living Gospel. The Best in Music. Friends to Welcome You. A Church Home. A Progressive Program. A Growing Organization, and an Opportunity for Vital and Constant Service."

Religion of Jesus Promises

The religion of our Lord Jesus Christ does not promise us that there shall be no clouds, that the sun shall shine always, that there shall be no sorrows but always shouts of joy, that there shall be no disappointments but always triumphant victories over all difficulties and all foes.

But it does promise us that the love of our Lord will shine upon us in the time of darkness, that he will come to us and comfort us in the midst of disappointments so that in our hearts we will have rest and triumph in the midst of defeat and in the confusion of life. *—Bulletin, First Baptist Church, South Charleston, West Virginia, H. Lloyd Parkinson, Pastor.*

Wind Out of Whose Sail?

A certain nationally known pastor had served the same church for some eighteen years. One afternoon while "visiting" in a down-town office building he fell into conversation with a very affable gentleman. After a few pleasant minutes the pastor extended a friendly hand, and said, "It has been a privilege to chat with you. . . I am the pastor of West-End Church——"

"Well, well," exclaimed the *stranger* with surprising cordiality, "I am delighted to meet you. I've been a member of West-End for the past thirty years."

It is reported that Washington Irving once said, "A sharp tongue is the only edged tool that grows keener with constant use." In reply to which, an observant gentleman remarks, "The author of *Sleepy Hollow* just naturally nodded. For the mind of man is an edged tool (if he uses it, tool-like, to dig into things) that grows sharper with habitual use. But, on the other hand, mental digging is so hard that many of us find it more comfortable to rest and to rust. Of course, if it was as easy to dig with the mind as it is to give someone a 'dig' with the tongue, mental exercise would be quite piquant, wouldn't it?"

Children's Leader

Preparing for *Promotion Day*

By DELLA C. GREEN

Goals for Promotion Day

Why do we have a Promotion Day? What is our objective? Judging from the type of program presented in many of our churches, we must conclude that it is too often looked upon as an opportunity to prove to the audience that we have succeeded in getting the children to master certain materials as a memory feat, or that we are striving to tickle the vanity of parents in their children's achievements. Have we ever asked ourselves, "What should be our objectives as we plan for the annual promotion in our church schools?" The following suggestions may give us a working basis on which to state our purpose as we build our plans.

1. *Promotion Day is an opportunity for recognition of growth; physical, mental, social, but especially spiritual growth as it is manifested in Christian character.* The pupil has attained certain heights which we acknowledge by advancing him to new situations where there is added opportunity for development, but in general all normal children of approximately the same age have reached the place where they are ready for larger and more varied experiences. The school that is alert in its plans will now provide more advanced curriculum materials and activities, chosen to meet the needs and problems which these pupils are facing.

2. *Promotion not only should bring to the leader a recognition of the fourfold growth of the child, but it should be to the pupil a challenge for greater achievement in Christlike living.* For instance, the primary child recognizes that he is no longer accorded the privilege of the little individualist who wanders away from the group to follow his own interests, but that he is expected to be a part of and to make certain contributions to his group. The junior is given larger responsibilities and discovers that the Bible is used not only in the worship center and as a source-book for stories by the teacher, but also that it is a book to be studied and used by the pupil himself, since he has attained the status of a fourth-grade child. We place before him new worlds to conquer, but, whether or not we recognize it, our attitudes and our emphasis either will encourage or will stunt his growth. We may help him to "lift up his eyes unto the hills," as he sees an opportunity for joyous participation in improving the world in which he lives, thus following the One who "went about doing good," or we may bring forth a bored sigh as we hand him a list of required memory and book-work. No good teacher would decry the value of these latter activities, but would use them as stepping-stones rather than regard them as the final goal. A boy will put tedious hours on a task that promises to bring him to a desired end. Watch one who finds reading difficult as he doggedly sticks to a magazine article on radio mechanics. Why? Because it is a means to an end. He will revel in working out the principles that he has learned as he satisfies the God-given urge to create something with his hands, and his made-over radio brings him far sweeter music than his father's expensive instrument. In like manner we should give the pupils a pleasurable motive for memorizing the Scripture and other materials, providing a worth-while opportunity for their use.

3. *Promotion Day should provide a joyous recognition of achievement.* As his birthday is celebrated with all the traditional accompaniments of this important milestone, so he should feel that teacher and friend rejoice with him over the accomplishment of work well done, culminating in promotion. No teacher is worthy of the name who discourages the child's desire for advancement under the misnomer of "affection" for him. Trying to hold the child's loyalty to the detriment of his development is neither loving nor Christian, yet this is often one of the problems that tries the soul of the superintendent.

During the pupil's last year in a department the workers should refer to the graduation as an honor which is accorded on completion of three years' work. This does not mean that the pupil will be held back if he has not completed the work, but that he will not receive graduation recognition. In one church school the pupil is given a diploma if he has an average grading of sixty percent on the departmental standard of progress, an Honor Seal if it is ninety-five percent. Not only are the memory-work, book-work, and special projects included, but growth in co-operation, participation, and the like are taken into account. Pupils of the average age and school grade who have not done the required amount of work are "recommended for promotion," but do not receive diplomas, since the superin-

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SMALL BOY AT PRAYER

By Eleanor A. Chaffee

When he kneels to pray to you, dear Lord,
There is so little that he seems to need:
A tiny whisper and a small, shy word
Cover the boundaries of his simple creed.
He is so sure that you are very near,
That heaven pauses, listening to him.
And you, who once were small and very dear,
Remember surely how near was the rim
Of wonder and of faith.

So hear him now;
And as in childish words he makes his prayer,
Let thy most tender spirit touch his brow
That he may feel a moment he might share
His smallest hope, his dearest wish, with One
To whom he is so sure he is a son!

tendent cannot "certify that this pupil has completed the work of the department."

Planning the Program for Promotion Day

In thinking of the program we should consider *when* we will begin preparation. Certainly it is folly to talk about "learning our memory-work for promotion." If repeating a psalm, the books of the Bible, or a hymn as a part of the Promotion Day program is the end sought, memorizing is a waste of valuable time. Nothing memorized hastily is lasting, and the selection that has not been studied as an expression of an experience is not the wording of a deep desire. Unless the passage has significance to the child he simply has mastered words, not thoughts. If "the test of our teaching is not what we cause the child to know, but what we help him to become," we would begin preparation when he enters the department. As the last year in grade school is a preparation for high school, so the last year in one church school department should be a preparation for the next. Promotion Day serves to give the members of the group the recognition they deserve in reaching this new level of understanding and growth. In June immediate emphasis may be placed on the selection of the materials for the program.

In one junior department a chart showing desirable characteristics and attitudes was the outgrowth of the studies of the different grades. Through group discussion the suggestions had been accepted or modified and placed on the chart. This was hung in a conspicuous place and was carried frequently into a class to discover where that day's lesson clarified or heightened the appreciation of some trait listed thereon. On Promotion Day the graduating class presented a program of hymns, Scripture, story and poetry based on the chart.

Even beginners may express their preference for certain materials, while primary and junior graduates may work out their whole program with the counsel of the superintendent.

Where Shall the Program Be Held?

In the small church it is practical to have the whole school meet in the auditorium where each group will present its part of the program, the younger children returning to their room or curtained corner after receiving their diplomas. In larger churches the service may be held by departments when the parents can be invited to attend. Wherever the program is presented and whoever the guests may be, simplicity of presentation and absence of ostentation should mark the whole procedure.

Orienting the Pupil to His New Environment

Many children drop out because of a sense of loneliness in entering a new department. Some lose their interest and enthusiasm because of the strangeness and never regain the joy that they had while in the younger group. There is often a decided leap from one department to the next, perhaps because the superintendent has become accustomed to the older children and continues to plan the service for them.

There always must be an adjustment of materials when the older children are promoted and the younger ones enter. This gap might be bridged easily if each superintendent spent at least one Sunday in the department from which she will receive a group, observing the service, listing songs used, and taking note of the mental aptitude of the children. A conference for these superintendents for an exchange of experiences and suggestions on materials that are familiar will give further help in the problem. After promotion, plans for the service always should include some of the material that is familiar to the new group.

If at all feasible, a week or so before promotion each graduating class should visit the new department, going in for the worship service, whether this is at the beginning or at the close of the period. Thus they become accustomed to the room and its arrangement and meet the superintendent and their new teacher; they familiarize themselves with the new surroundings and the first step has been taken creating anticipation of promotion.

A Project in Friendliness

A PRIMARY department on the Pacific Coast had among their nature materials a collection of sea-shells. The collection included many varieties and not a few duplicates.

One day the children learned that another primary department in the Mississippi Valley had no collection of shells. Located far from the sea, they had very little chance to know the wonders that the sea could yield.

After a little conversation the far-western children decided that they would like to share their collection with the mid-west group. The pictures on the opposite page show the children sorting, marking and packing the shells, and writing a letter and mailing their gift.

It was a happy surprise to them when a few weeks later they received from their inland friends a thank-you letter and a beautiful book of pressed and mounted leaves. Thus another step was taken to strengthen the feeling that all the world is kin.

That Which We Give

By Frances McKinnon Morton

I HAVE a dear old friend living on a small hillside farm from which she wrests a scant living, but she is rich indeed in a generous spirit and a fine philosophy of life. Her garden contains special rows of fruit and vegetables dedicated to be given away, and her preserve-closet has its definite quota of jars and glasses set aside for others.

"When I am feeling poor," she said to me wisely, "there is nothing that lifts my spirit like giving away something. When I give things to others I cease being a poor woman with a scant living and I become kin to God who gives so richly to us all."

Our heavenly Father is indeed the supreme Giver of gifts and if we would serve him and grow like him we must learn of him the art of giving, joyfully, ungrudgingly and with no strings attached to the gift. God's gifts, like the "quality of mercy," are not strained. They are given freely.

This ability to give, either of substance or of service, is a distinguishing mark of man's spiritual superiority over the world of inarticulate animals.

However poor we may be in material wealth and however small a portion we may be able to give, the act of giving all that we can enlarges the heart and enriches the mind. When we fix our eyes on ourselves and our own needs we become poor and our spirits wither under the vision of our own poverty, but when we give to others, our whole attitude is changed and we become more like God, enriched and full of power.

Solomon realized this when he said, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The policy of holding all we get and giving out nothing dries up the springs of human feeling and closes all the windows of heaven against us.

Christ came to us because he wanted us to have life, and have it "more abundantly," but we cannot have it when we surrender our ability to give, to provide, to affect and to enrich the stream of life around us.

The invalid poet, Mrs. Browning, felt all the truth of the enrichment of giving when she wrote:

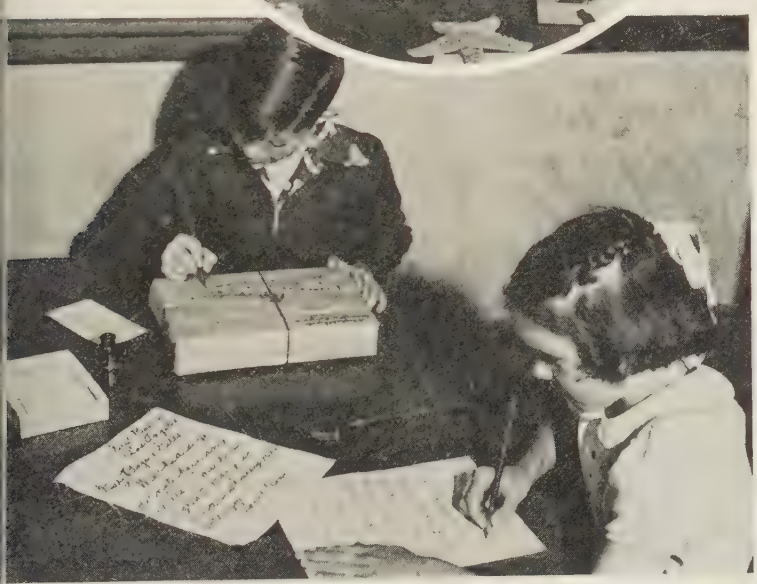
"A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong,
Thou shalt be served thyself by every sense
Of service which thou renderest."

Packing a Friendship Box of Shells

nned
by
HEFLIN
graphed
by
I BERRY

THIS IS HOW WE DID IT!

1. Sorting our shell collection in order to share it with Mid-West group.
2. Making labels for the many varieties of shells.
3. Selecting, wrapping and marking good specimens.
4. Addressing the box and writing a letter explaining it.
5. Dedicating our gift along with the regular offering.
6. Mailing our gift and letter.
7. Enjoying a thank-you letter and a book of pressed leaf from our Mid-West friends.



Children and Creative Work

By GRACE W. McGAVRAN

WHEN a child sees a need and gives his heart and mind and energy to doing something about it, he is being creative. He is being as truly creative as when, out of the sheer joy of a blossoming spring, he writes a poem full of singing words and bright pictures. A child is more likely to be able to meet a need in a creative way than he is to be able to write a poem or to care to attempt it. "Pomes," muttered Johnny, "make me sick!"

The third-year primary boys were feeling sick about Sunday school in general. The worship service, especially, found them dumb. They would not sing. They would not cooperate in any part of it. The superintendent and teachers were worried. They realized, when they faced facts squarely, that the worship service of the primary department was, from most points of view, a complete failure.

From that situation rose a creative experience for the third-year boys, of far more value to them than any of the more usual forms of creative work, such as writing poems or prayers. Yet it had in it similar elements.

There was only one side of the picture presented to the boys at first. It was very simple. "Our department is not worshiping well," said Miss Jones to her boys one Sunday morning as they gathered around their work-table. "We have talked about it at our teachers' meeting and we have decided that the department's singing is the weakest point. The teachers have asked this class to help to find out what is wrong and to do something about it."

Miss Jones was wise in putting it that way. She stated the problem in its widest aspect. "The *department* is not worshiping well." She let the boys know that the matter was serious enough to have been the subject of discussion at the teacher's meeting. She gave them the result of the analysis made there. She invited their help.

The teachers themselves had gone much farther than the boys knew. They had realized that the singing of the department was weak, but they had paid special attention to the failure to help of the third-year boys. Why were those boys not taking part?

The conclusion had been that many of the songs being used were decidedly babyish. No third-year boy would want to sing them. In many there was a lack of dignity. In some no value at all. They discovered too that the older children had been given no experiences in working for the good of the department. They had had no reason for feeling that the teachers wanted their cooperation. Miss Jones would remember these omissions as she guided the boys to their part in solving the problem the department faced.

Meseems it renders God great joy to see
Hands stirring after his, creatively,
Yea, that he even left a part undone
That we might finish that by him begun,
And help him with our efforts to erect
His house, as masons help an architect.
If this be true, that he of us hath need,
Oh, then are we the sons of God indeed.

—Author unknown.

Miss Jones ignored the surprised looks of the boys as she stated the need. She continued. "We have wondered if we are singing too many songs which the first-year children do not know. What do you think?"

The boys considered the matter. Conversation led to the surprising discovery that most of the songs they found so familiar to themselves had become so only through two years of constant use. Most of the songs *were* brand-new to the first-year children.

What was to be done? Many suggestions were offered. The idea finally emerged that first-grade children in the public schools were finding out that it is fun to read. If they had the words of the hymns used, they could join in the singing right away. It would be easy enough to memorize words after using them for a while. Miss Jones offered to have the words of some of the songs mimeographed if the boys would like to make hymn-booklet covers for them.

The plan was talked over. It appealed greatly to the boys. In just a few minutes they were hard at work. They found that construction paper, folded in half, would make good covers which could be attractively decorated. They began to make cover designs. Some drew pictures. Others clipped and pasted on pictures from magazines. Miss Jones let them do very much as they pleased, and a very miscellaneous lot of prospective covers resulted. She gathered them up carefully as the session ended. "We'll pick out the ones we think would be best for covers at our next work period," she suggested.

Next Sunday found the boys hard at work again. This time they were more critical of their work. They discarded several of the covers made the week before. "I like this one of John's better than mine," said Bill. "Let's throw mine away. I can make some better ones."

They talked about making the covers illustrate some things that would be found in the hymns. "Thanking God for flowers and pets" seemed to be a favorite theme. Pictures of Jesus and of happy children appeared on many. Original decorative designs covered or bordered others. Gradually the quality of work improved, and a sense of dignity prevailed as the boys weeded out many ineffective first attempts.

"Why can't we make hymn-booklets for all of us?" came the not-unexpected question.

"If they had songs in that *we* don't know by heart, we could sing those too, if we could read them," reasoned Bill.

They counted the number of covers that would be needed. Work went forward with new vigor. But along with making the covers there now arose the discussion about what hymns to include.

Hymns the first-year children would enjoy and could learn easily were chosen first. Miss Jones frankly suggested that some now in use were quite babyish and might be left out if the boys preferred. She helped them to see, though, that simplicity was not necessarily babyishness. To her surprise the boys chose to include some which the teachers had decided were rather too young. "I like to sing that one myself," remarked Ted.

Verses of songs for responses and for dedication of offering were included. Quite an interest developed in finding out the types of songs which a department uses. The boys began to see how some hymns help us to praise and some help us to pray.

Then came a very interesting part of the selection. The pianist's copies of various books were taken and the boys glanced through them. They chose songs unfamiliar up till now, the words of which they liked. The tunes were played on the piano. They selected several new ones to add to the department's repertoire. Miss Jones drew their attention to several which they liked.

At last they had chosen as many as it seemed wise to include. Miss Jones promised to have them mimeographed by the following Sunday. Covers were completed.

It took all the next Sunday's workhour to sort and fold and check and

(*Please turn to page 29*)

The Nursery Class in August

By HAZEL W. BIRNBAUM

AUGUST is the time for visiting and vacationing, for picnics, auto-, boat- and train-rides. It is, too, a time of entertaining guests in our homes. Shall we choose these experiences as the background for our work with the nursery-class children this month?

It will be wise to send into each home a note telling the parents about our plans, and asking them to report on contemplated experiences that their children may be having during the month. Many a timid child has been won into the group through sharing his experiences with others. This also will help to encourage more regular attendance. If, on the third Sunday, the group is to be taken out-of-doors, parents will wish to plan ahead for this. Much make-believe visiting and receiving of guests will enter into our plans. This should be a most informal program, for on hot days fatigue is possible in a short time. Rest periods should be planned according to the needs of the group and as much time as possible spent out-of-doors if a shady spot is available. Sometimes a private yard near the church school can be utilized with the consent of the owner if the school grounds are not suitable. Cool drinks of water should be served often so that the little ones are kept as comfortable as possible. Well-chosen music, such as lullabies or "Rest Music"[1], can be very enriching, or the music of songs to be used in the program can be helpful.

Small autos, airplanes and trains, paper people, spools for people, and housekeeping equipment, including dolls, should be available for the playtime. As we suggested last month, if a vacation school is in progress in your church, a conference with these leaders will be helpful, especially if a nursery group is in attendance. Care should be taken that all children are given an opportunity to contribute to the group. A workers' conference would help to acquaint all workers with the plans for the month and allow them to share their experiences. If children who visit away from home were encouraged to send picture-cards to the class, the children would enjoy receiving them. If visitors are expected in the department, plans for such visits should be made. During the month there may be a rainy morning which will afford a chance to thank God for the rain and for sunny mornings. We should always be alert for opportunities to help the children to discover and appreciate goodness and care. Such songs as "His Helper"[1], "The Song of the Friendly Helpers"[1], "Happy Day Song"[1], or "For Lovely Things to Eat"[1] could be used without any attempt to teach them to the children. Play around the tea-table affords the opening for much dramatization.

First Sunday

On this first Sunday we shall think of playmates visiting back and forth. The play can start with the arrival of the first two children. They may decide what they want to play with, arrange the toys, and the like. The stage can be set by the teacher or developed as the children come in, especially if a visitor is brought by one of the children. The "Sharing Song"[1], or "Little Friend Across the Way"[2] can be sung by the group or by a leader. "A Visitor"[5] and "The Visit"[6] are suitable stories for this interest. "Glad Song" may be sung, thanking God for our friends, guests and playmates. Pictures from magazines or a scrap-book showing children playing together will add to the interest. The pictures from the Keystone Beginner Set[4] will help. The picking up of toys should have an important part in this play. Informal worship experiences should be planned carefully, but not forced upon the group.

Second Sunday

The play activities chosen for this week will be guided by the experiences which some of the children have enjoyed in the past week and are planning for the week to come. We may think especially today of rides in cars, trains, boats and planes. There will be much opportunity to express and feel appreciation for those helpers who make possible auto-, train- and airplane-rides. All children know the gas-station attendant; some have seen airplane pilots and some engineers and motormen of trains and buses. Magazine pictures of helpers can be mounted and taken home or put into a common scrap-book. Plenty of time should be given for the children to relate their experiences about such rides so that they will have more meaning for the individual child. Splendid books about these helpers can be procured from the library and will make a helpful contribution if they are available so that the children may look at them or listen while the teacher reads a story. The songs about helpers are simple enough to be used by the leader over and over again.

Third Sunday

Picnics are a joy to the heart of young and old alike and within the experiences of the youngest children. Who gets the car ready? Who prepares the lunch? Who helps to pack the basket? Who gathers together the toys to be taken? Who helps by being kind and thoughtful? are all questions to be thought about and discussed. The question of picking up the papers and leaving the picnic-place clean might be mentioned, as well as the activities which are part of a picnic. A conversation should lead to an appreciation of the out-of-doors, where it is pleasant for picnics. Dramatization of getting ready for a picnic can be planned. Finally, going out-of-doors for crackers, sandwiches or some simple treat should be planned if no objections are raised by parents. Outdoor games can be played. Exploring the grounds, just listening while sitting on God's green carpet, and finally enjoying the lunch are all pleasant experiences. The story, "A Soft Carpet,"[8] would be helpful while sitting under a tree or on the grass, and would lead to a natural expression of "Thank you, God, for the green grass and the shade of the trees." If going outdoors is not possible, the children may play picnic in their own room.

Fourth Sunday

Getting ready for guests in the home can be made a joyous occasion if plans can be made in advance for the child to enter into such preparation. If we in the church school can create situations

(*Please turn to page 25*)

Your Beginners in August

By ELIZABETH F. TIBBALS

Experiences of the Children

Children four and five years old are keenly interested in animals, birds, fish and flowers—anything that lives and grows, eats and sleeps. Although young children are less likely than juniors to have pets for which they are entirely responsible, many beginners do have pets of some kind and help to take care of them. Others have seen pets and have fed them while visiting. Some have been to farms recently and have become acquainted with all the farm creatures. City children from the apartment sections often feed the squirrels in the park, or have goldfish and canary pets of their own. Many little children feel as much interest in, and responsibility for, the pair of robins building in a tree outside as they would for household pets. All such experiences with life in its various forms offer a splendid foundation upon which to build respect for all creatures and responsibility for helping all living things wherever possible.

Because of their eager desire to find out all about anything with which they come in contact, little children sometimes seem very cruel. A little guidance toward helping them to realize that animals have feelings, too, and may be frightened easily, usually will help them to stop and think before they do anything that may hurt any creature.

Our Beginner Course

Those who are using the first-year Keystone Graded material will spend three weeks of August with Unit XII, "Helping in God's World." This unit makes large use of the experiences mentioned above, and also provides many opportunities for broadening, increasing and giving meaning to such activities.

The month of August in the material for the second year of the course is given over to Unit XI, "Showing Our Love for God."

The Room and Materials

August is a good month to spend out-of-doors as much as possible. The beginner "room" on these Sundays should be very elastic. This, however, does not mean that the indoor room need not be made attractive. It should be arranged as informally as possible, leaving space for moving around. There should be flowers to put in water and perhaps some to make into bouquets for sick people. If it is possible to have at least one pet in the department each week the children will enjoy getting acquainted with it and learning to be thoughtful of its comfort. Space must be planned for such a visitor if it is to be present.

There should be in the picture-corner pictures showing animal and bird families, fish, and as many varieties of pets as can be found. Old story-papers and lesson leaflets often contain good pictures of pets, some of them with their young masters. Magazine-covers printed in full color make good pictures for mounting or framing while the smaller ones found in advertisements are useful for scrap-books. They should be cut out roughly so that the beginners can handle them easily to finish the cutting. "Father and Mother Bird" from the picture-set for Part I would be useful in this unit in addition to those suggested in your teacher's material.

A number of songs will be appropriate during these weeks. Some of them the leaders will sing to the children, for beginners should not be expected to sing too many songs themselves. In addition to those listed in the teacher's material the following are suggested:

"The Mother Bird," No. 39, "God Made the Birds and Flowers," No. 23, and "God Is Love," No. 21 from *When the Little Child Wants to Sing;* "Wonder Song," No. 23, and "What Kind of Kitty Have You?" No. 30 from *Worship and Conduct Songs for Beginners and Primaries.*

Activities

Planning for and entertaining at least one pet during these weeks should be an activity of first importance. If no one of the children can supply the guest animal, perhaps a neighbor or friend who has a pet would be willing to bring it for one session. If neither of these plans is possible, you may want to take your group to visit someone's pet, either during the Sunday session or at some other time in the week. Perhaps a visit to a neighbor who has a bird-house, or a robin's nest low enough to be seen, might be worth while. All such excursions must be planned very carefully in advance, and part of their value lies in the opportunity they offer for the children to be good guests and to consider the ways in which they can be kind to the pets.

Framing small pictures of pets or of bright, cheery flowers and giving them to shut-ins; making animal, bird and flower scrap-books to be given to the children's ward in a hospital or to an individual child who is ill; feeding the birds or the squirrels outdoors; planting flower-seeds, caring for plants and arranging bouquets to give to sick people—all these are possible activities. No doubt you will think of others which will be valuable for your own group. You will need to be careful not to attempt too many things and avoid confusion.

A Possible Session

On the Sunday when the first-year unit is initiated the beginners will find many things to interest them as they arrive for the session. When the first arrivals have deposited their money in the offering-basket, some of them no doubt will turn to the picture corner to look at the pictures of animal and bird families which you have assembled. As two or three of the children talk over these pictures one of your leaders may guide them in seeing their message. She will find that the suggested songs may be used informally at this time. "Our Bunny's So Funny," from *When the Little Child Wants to Sing,* will be popular while enjoying "A Boy with Rabbit," and "The Mother Bird" may be used with the picture "Father and Mother Bird." Some of the children will want to arrange the flowers in pretty bouquets, while others may be interested in watering the plants if some have been grown, or planting flower-seeds in a window-box.

Quiet music will call the children to settle themselves comfortably in a circle. You may talk about pets, letting each child tell about his own. Those who do not own pets may show some of the pictures and tell about them. Perhaps one child will have his pet with him if this has been arranged ahead of time. Then you may spend a while talking about how pets need the help of the children. The child whose pet is the visitor may tell what he does to take

care of it. You may use either of the stories suggested at this time, or save them for the more informal smaller groups.

The group might sing "Our Loving Father, We Thank Thee." Then one of the children could bring to you the department Bible from which you would read the verse "Be ye kind," explaining what it means in taking care of pets.

You may talk over with the children the plan for an excursion, if you intend to have one the following week. Perhaps they will think of something which they may take with them to make the pet they are going to visit happy. Bones for a dog, some lettuce for a rabbit, or crumbs for birds would be appropriate and within possibility. Perhaps they can plan to spend some of their money for whatever gift they want to take. Their conduct on the visit should be discussed. The children now may be ready for a brief prayer, thanking God for pets and for the kind people who have invited them to visit their pets.

The rest of the session may be spent in making scrap-books or working on whatever project has been chosen for this unit. Here again there will be many opportunities to use appropriate songs and to repeat the verse, "Be ye kind."

You will want to note the comments and attitudes of the children and consider them in planning for the following sessions.

We Become Acquainted

By ELEANOR VAN GILDER

"MOTHER, why don't you come to our Sunday school?" asked John one bright Sunday morning.

"Why, son, I do go to our Sunday school. Don't you know I go to the big corner room up-stairs for my class?"

"Oh, Mother, I don't mean that. Why don't you come to my room and visit my class? And you could see what all the children are doing. You'd like it."

"Please, Mother!" pleaded Betty.

"Yes, I'd like to come some day," answered Mother, "but are you sure your teacher wants me?"

"Of course!" answered both children almost at once.

"Suppose you talk to her about it today, and if she tells you to bring me, I'll visit your department next Sunday," promised Mother.

The children hardly had reached their room when John spoke to Miss Jane about it. He was sure Miss Jane would be glad to have visitors.

"I asked Mother to come with us today, but she wanted us to ask you about it first," he announced.

"I think she wants a special invitation," added Betty.

Miss Jane laughed gaily. "Then a special invitation she shall have. We'll make her one this very morning, and next Sunday she shall be our very special guest."

"I want my mother to be a special guest, too," broke in little Susan.

"And I want my grandmother," interrupted Margaret.

Miss Jane did some quick thinking. For a long time she had wished for more cooperation between the home and her group of children. She had felt that many of the mothers did not understand what the Sunday school was trying to do. Many of them made no use at all of the story-papers which the children took home, and Miss Jane knew what a big force these could be in character-building when used. There were so many things which she wanted to talk over with the mothers that seemed to fail to arouse interest in a week-day call. At the same time, she knew that a large group of mothers visting at once caused confusion, and the children did not respond naturally. Then, too, she couldn't have intimate talks with the mothers and come to an understanding of peculiar problems in regard to certain children if a large number of visitors were present.

"Suppose," she proposed, "that we invite a mother and grandmother each Sunday. We'll invite John's mother and grandmother next Sunday, and after that we'll take turns."

The children accepted this proposition eagerly.

"Won't they look funny sitting on our little chairs?" giggled Betty.

Miss Jane thought of Betty's jolly two-hundred pound grandmother and decided that the situation might become not only laughable, but also uncomfortable and embarrassing for the grandmother.

"Let's fix some big chairs especially for our guests," she suggested. "Where shall we place them?" The children helped to find a good location for their guests.

The next week the church calendar contained an announcement of the special guests of the children's department for that Sunday. On Sunday morning mother and grandmother were escorted proudly by John and Betty to the children's rooms and seated in their special places. Miss Jane welcomed them, and the children sang a welcome song. After that everything proceeded much as usual. Miss Jane wanted her guests to see a natural session, not one arranged and rehearsed for the occasion.

After it was over she asked the guests for suggestions, and talked over with them some of the problems involved. She explained to them the things which she was trying to accomplish.

She followed this practice week after week as special guests were present. Invariably they were interested. "We never realized how important this was to the children's development before," many of them said. "It was just a place to leave them while we attended our classes. We're so glad you invited us."

The Nursery Class in August

(*Concluded from page 23*)

in play which will guide children to a realization of this joy, we will have contributed in some measure to the child's personality. How many times have we heard a parent say of a child, "He is so timid he hides when guests enter our home"? It is for these children in particular that we plan such a situation. Again dramatization can be utilized and very happy times may be spent in playing at preparations for the guests. A grandmother's visit in a home is a very happy occasion, so we might start with such a visit. The children should be encouraged to suggest ways in which a little child can help to make grandmother comfortable during her stay. Again the "Glad Song" with words changed to suit the occasion can be used, or "When We Have Guests"[1] is appropriate. The simple song, "The Flower's Message,"[3] is very expressive. In these playtime activities the story, "Grandmother and Grandfather Come to Visit"[2] can be told. Pictures of grandmother arriving in auto or train can be procured from magazines. The children should be given plenty of time to tell of such visits in their homes, and to express thanks for grandmother, grandfather, aunt, uncle or cousins.

May we also suggest that such experiences as buying vegetables and fruits along the roadside might occur during this month. They should be used if they are mentioned. These experiences lead to a sense of appreciation of God's good gift of food. However, we shall reserve this idea for the coming month unless it seems a vital experience at this time.

[1] *When the Little Child Wants to Sing.*
[2] *Guiding Nursery Children in Home and Church.* McCallum.
[3] *Songs for the Pre-School Age.* Shumate.
[4] Keystone Beginners Picture-set.
[5] *Three Years Old.* Danielson and Moore.

Informal Worship

HOW easy it is to let oneself get into a rut in planning worship services! Adult leaders are often guilty of saying, week after week, "We shall need two hymns, Scripture, prayer and another hymn," believing that this is preparing a worship service. Of course, this is preferable to the lazy habit of asking for "favorites," because even such a stereotyped order of service may be built around a theme.

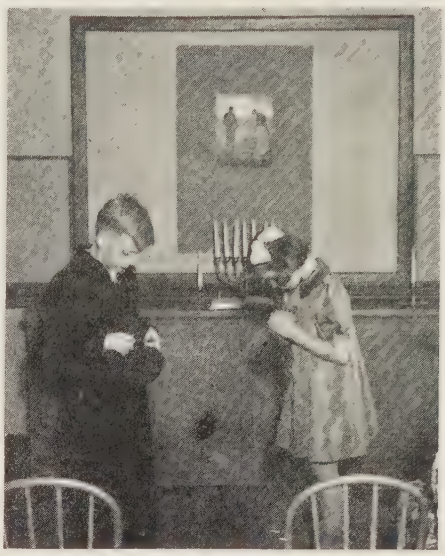
The younger departments of the school need more freedom and more variety in their worship than do adults. Routine is deadly to worship because it does not encourage one to think or to feel. New approaches, new materials and new techniques lead to new experiences of worship. It is the unexpected which compels us to think and thinking precedes feeling. The little child who sees through a microscope the beautiful formation and veining of a flower or observes the caterpillar-cocoon-butterfly transformation experiences wonder, mystery and reverence because of God's artistry and care for these tiny creatures, but if these motivations were used week after week they would lose much of their value. The same is true of songs, pictures, and stories if they become routine.

The primary child needs moments of informal worship and directed conversation to help him to recognize the presence of God. Even though the department principal appears to allow the children to control the period with anecdotes about their week-day experiences, there will be in her note-book a list of songs, a poem, a story and perhaps a picture which she plans to use. Through all the informal conversation she is guiding the children's thoughts in a desired direction.

Of course it must be remembered that the principal is not the only one responsible for worship. Many of the moments when God seems nearest come in the intimate contact of the small class groups.

"Atmosphere" is very important in the primary department. We are hearing more and more about worship centers, and rightly so. Simple, but beautiful, surroundings sometimes speak louder to a small child than a more formal Gothic chapel. A Margaret Tarrant picture hung over a narrow table on which is an open Bible, the offering-baskets and a few flowers will suggest beauty and worship to a thoughtful child.

Creative worship should be encouraged. Primary children have done excellent work writing songs, psalms and litanies which may be kept on file to use in their worship services. Miss



Ralph Berry

By DOROTHY PEASE

Perkins shares several of these with us in her recent books[1] and tells how some of them came to be written. Such expression must be spontaneous. It cannot be forced, although it may be guided. The worship experience may come first to be followed by the suggestion that the thoughts of the group might be expressed in a litany or a poem. The children should be familiar with psalms, poems and songs which express thoughts of worship in beautiful phrases so that their diction may be beautiful and poetic. There may be rough spots which the leader will wish to smooth out unobtrusively without destroying the children's creative effort.[2]

Music appreciation, trying to understand what the piano says, is a great contribution to the worship experience because the children have to be quiet and listen and it is in such moments that God speaks to even very small girls and boys. These musical selections should come to have definite associations. "Pastorale" from Handel's "Messiah" suggests Christmas; "L'Angelus" by Gounod suggests prayer; "To a Wild Rose" by MacDowell suggests the beauty of the flowers.

Art appreciation is used oftener because there are more prepared interpretations of pictures than there are of musical selections. This should be very simple for primary children, helping them discover the story in the picture rather than explaining the symbolism, rhythm, color and other detail. A few words about the artist help them to understand the purpose of the painting, but a long biography is not necessary.

One profitable method of emphasizing the message of the picture is to ask the group if they would like to dramatize it. Without too much concern for detail and using very simple properties, if any, the story can be pantomimed or dramatized with very little speaking.[3] Several groups in the department may thus relive the picture, each offering its own interpretation. If they hesitate during the procedure the leader will ask, "What do you think the little boy is thinking? Then what would he do—or say?" Never will she direct. "You stand here and John will give you this flower." Rather she will suggest: "Let us look at the picture and see what the people are doing." Frequently a child will introduce a thought not mentioned in the interpretation or conversation about the picture, which shows he has really seen the picture and caught its meaning.

The following was the worship experience of a primary department the Sunday before Thanksgiving—informal and yet planned:

QUIET MUSIC.

SONG. "This Is God's House."

CONVERSATION. "What day is coming this week? . . . Why do we have Thanksgiving Day? . . . What are you thankful for?" (Many things were mentioned.)

PICTURE INTERPRETATION. "The Angelus." Millet.

Many years ago there lived in France a boy whose father and mother worked long hours in the fields. The boy's parents taught him to love the beauty in God's world and to thank him for it. Every day at sunset the church bell rang the angelus, or call to prayer, and Jean's father and mother stopped their work and bowed their heads. When Jean François Millet grew to be a man he painted pictures of country life. The best loved of these is this one, called "The Angelus."

What do you see in the picture? (The children mentioned the two French peasants, the wheelbarrow with a bag of potatoes, a fork, a basket.) If you look very carefully, I think you will see something else in the distance. (Sunset, a church.) What are the man and his wife doing? What do you think the man is thanking God for? (Food, vegetables.) What is the woman thankful for? (Her home, her church.) When the sky is brightly colored by the setting

sun we can imagine we hear the angelus say, "Pray to God, Pray to God." As these people bow their heads can't you almost hear Jesus say, "It is a good thing to give thanks unto the Lord"?

Another man named Gounod wanted to express the same feeling. Perhaps he had seen this picture. He could not paint but he could compose beautiful music, so he wrote the music of "The Angelus." Let us listen while Miss L—— plays it for us and see if we can hear the church bell say, "Pray to God, Pray to God."

RELIVING THE PICTURE.

"Would two of you like to be the man and the woman in this picture and tell us what the story says?" (A boy dug imaginary vegetables and the girl put them in a basket. The pianist played the strain of "L'Angelus," representing the church bell and both stood up straight and bowed their heads and uttered brief prayers of thanksgiving. Then two more repeated the dramatization, giving their own prayers. This time the boy went for his cap and when he heard the angelus he took off his cap and bowed his head, an act which symbolized reverence to him, as it did to the man in the picture.

"Doesn't this picture make us want to say our thanksgiving litany?"

LITANY OF THANKSGIVING (written by the pupils).

Leader. For our homes, schools, churches and church schools,
Response. We thank thee, heavenly Father.
Leader. For mothers, fathers, brothers and sisters,
Response. We thank thee, heavenly Father.
Leader. For rain, sunshine, snow and winter,
Response. We thank thee, heavenly Father.
Leader. For food, water, birds and animals,
Response. We thank thee, heavenly Father.
Leader. For the brave Pilgrims who suffered from hunger and cold,
Response. We thank thee, heavenly Father.
Leader. For the dear baby Jesus,
Response. We thank thee, heavenly Father.

SONG.

Father, we thank thee for the night
And for the pleasant morning light;
For rest and food and loving care
And all that makes the day so fair.

[1] *As Children Worship* and *Children's Worship in the Church School*, by Jeannette E. Perkins.

[2] "Our Thanksgiving Song," in *Children's Leader*, November, 1934.

[3] "Picture Appreciation," *Children's Leader*, November, 1937.

August Plans

For Teachers Using Keystone Courses I, II and III

By MARGARET E. SHERWOOD

FOR FIRST-GRADE TEACHERS

Completing the Unit on "Our Homes"

Through the story, "Which Home Is Best?" on page 51 of the teacher's textbook lead the children to appreciate how God has given to all his children and creatures the very best homes for them, and to thank him for these wonderful gifts.

Let the class decide on a permanent use for their book about "Many Homes." They may like to give it to the beginner children for their picture-book table.

The Purpose of the New Unit

See the purpose as stated briefly on page 10.

Activities

Plan as much outdoor activity as possible to enrich this unit. Walking in the woods or the park or a field of wildflowers, or sitting on the church lawn under the shade of the trees will make easier the appreciation and gratitude experiences planned in Lessons 46 and 48, than just talking about God's nature gifts or looking at pictures and objects inside the church. If the children have no opportunity to work in yards or gardens at home, there may be some part of the church grounds they may care for and so feel a share in working with God, as directed through Lesson 47.

Hunt through the spring and summer issues of *Story World* for additional nature poems and prayers. Other fine ones may be found in *Prayers for Little Children* and *One Hundred Best Poems for Boys and Girls.* Allow time to memorize one or two to have ready to use as an expression of worship. The children might enjoy making small booklets containing a few of these prayers and poems. These may be illustrated with small magazine pictures or drawings and then taken home with a note to the parents on how they may be used.

(*Concluded on page 32*)

Birthdays and Christian Growth

By BERTHA C. ANDERSON

August—Self-Control

August's children always find
It is not very hard to say,
"I've had enough of this to eat,
I'll put the rest of it away."
They play enough and work enough,
And keep their tempers whole;
They keep their body houses strong
By learning self-control.

In this age of speed and high nervous tension there is so great a lack of poise and self-control in the average environment of the modern child, that in the church school we need to use our influence to promote temperance in all things. We shall devote our fellowship period during this hot summer month to a consideration of this much-needed virtue.

Primary children are unaware of the growing use of intoxicating drinks, and we must be much more alert than we have been in education against this evil. 1 Corinthians 10: 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," is a pertinent way of putting this matter of self-control, so let us take it for our August birthday Bible verse.

The poster for the month is made of a sunny yellow paper. The letters are of purplish gray. Puppy seals, representing one of childhood's dearest playmates, are used to mark the birthdays.

Patterns for this poster may be obtained by sending six cents to the Editor of Children's Publications, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

August Among the Juniors

For Those Using Keystone Courses IV, V and VI

By NAN F. WEEKS

IN some ways August is the year's greatest testing-time for the Sunday school teacher. The distractions of vacation days and week-end trips lessen the attendance and lower the interest. This depletion has a tendency to cause us to relax in our efforts. Instead, we need to realize that in the more intimate contact of the smaller group there lies a greater opportunity for personal appeal.

Again the summer should be a time for special week-day contacts with those pupils who are deprived of the pleasures of a vacation trip. Through these the teacher and pupil may be bound together in a closer companionship which helps to make possible a more intimate appeal and a more potent influence. A fitting motto for the summer—and for the entire year—is the standard set by the great Master-Teacher in his words, "For their sakes I consecrate myself."

Course IV, Part 4, Unit 3

The Objectives

To acquaint the juniors with some of the great trail-blazers of the past; to deepen their appreciation of unselfish service; to strengthen their own desire to blaze trails of helpfulness; to lead them to discover ways of serving.

The Background of Experience

Being called on for help in the home is a common experience of childhood. Often this help is given unwillingly or unsatisfactorily. All too frequently the child is not made to feel that his help is a real contribution to the parent or the home. These lessons should impress the fact that any unselfish service performed cheerfully and well is of value, and that God is pleased when we serve willingly and to the best of our ability.

Activities

Continuing work on the trail-book which was suggested for the July lessons.

Making a poster to illustrate the hymn, "Marching with the Heroes." The words of the three stanzas may be mounted in the middle of the poster and surrounded by pictures of the several heroes presented in the unit's study. In those instances where it is impossible to secure pictures of the individual—Luke, Kapiolani, Mary Slessor, or others—pictures of their country or of those among whom they worked may be used.

Planning and preparing gifts for a mission field. (See suggestions for A Summer Christmas Tree, teacher's book, page 210.) Scrap-books, colored pictures mounted on construction paper, small lightweight dolls, puzzles, beads, and pencils are among the acceptable gifts that are easily sent. (When forwarding a package to a missionary or to a certain mission, be sure to send to the worker sufficient money to cover the cost of duty. Otherwise the expense must be met from the meager salary of the worker.)

Helping the Junior Red Cross. The group might unitedly pay a year's membership fee.

Making a contribution to the White Cross work.

Drilling on the names of the books of the Bible. The names of the books of a certain division or group, each printed on a strip of cardboard, may be jumbled and then arranged in correct order by the pupil.

Course V, Part 4, Unit 4

The Objectives

A clearer understanding of good-will in its fullest sense and its manifold applications; an increasing desire to manifest good-will; actual expressions of friendliness toward people of all classes and races.

The Background of Experience

No two juniors will have precisely the same background of experience; but each will have encountered many individuals or groups toward whom he could and should show good-will—members of his own family, shut-ins, cripples, needy children, those from other lands, and those who have been unfriendly. On the other hand, each will have been the recipient of expressions of friendliness. The lesson treatments should be such as to make the junior more alert to discover opportunities for service.

Activities

Planning a picnic or party to be shared with a less favored group. The juniors themselves, with the teacher's guidance, should plan the details—the games, the refreshments, the favors, the program.

Preparing gifts for a summer Christmas tree as suggested in the teacher's book (page 215).

Memorizing the hymn, "This Is My Father's World," and singing it as a feature of the department program. As an aid in memorizing it the juniors might make a poster or frieze illustrating several passages of this beautiful hymn.

Writing a story about a girl or boy who showed good-will.

Making for the department a world-friendship poster, showing girls and boys of many lands and races. A picture of the globe or a map of the world may be sketched in the background, a picture of Jesus placed in the center, and the other pictures arranged artistically around it.

Course VI, Part 4, Unit 5

The Objectives

To acquaint the junior with several of the many phases of heroism, helping him to realize that moral courage and faithfulness to duty are among the greatest manifestations of courage; to quicken the pupil's ambition to achieve the highest type of heroism; to help him to show real heroism in his daily conduct.

The Background of Experience

From many and varied sources come the characters whom the juniors accept as their heroes—from "movies" and story-books, from history and every-day life the juniors are finding those whose conduct they consider heroic and worthy of emulation. Often some older member of the family becomes the child's ideal. The presentation of these lessons should help the junior to evaluate his own standards and to recognize and appreciate and accept the highest and finest types of heroism.

Activities

Looking up stories of poor boys who achieved success, and reporting to the class on those about whom they have learned.

Writing an essay on some such subject as *My Favorite Hero,* or *What Makes a Hero?* or *The Kind of Hero I Want to Be.*

Making a "Hall of Heroes" Poster. (See diagram in teacher's book, page 198.)

Being heroic enough to give up their own pleasure in order to help others. This may involve sacrificing their own playtime so as to help in the home,

doing without some treat or remaining away from a "movie" in order to have money to feed hungry Chinese refugees, or to carry on some home or foreign mission work.

Doing the brave thing in regard to temptation in the matter of faithfulness to duty.

Memorizing the hymn, "Dare to Be Brave, Dare to Be True."

For the Junior Superintendent

Summertime, with its enervating heat and its depleted attendance, challenges each earnest superintendent to put forth every effort to make the sessions abound in interest and activity as well as in helpfulness.

In a mid-week conference with the junior teachers, find out what activities each is planning for the class group. Many of these you should be able to include in the general programs, thus affording the pupils an opportunity to participate.

The memory hymns for the three grades may be given special recognition on different Sundays. These hymns, "Marching with the Heroes," "This Is My Father's World," and "Dare to Be Brave," are to be found at the back of the teacher's books—one in each course. The classes that have made posters or prepared essays or poems may present their work before the assembly.

The dramatizing of a Bible story or a missionary incident is always of interest to juniors. A different class or group might be responsible for some such feature each Sunday during August, the teacher or some other adult serving as counselor.

The idea of a summer Christmas tree (see teacher's book, Course V, Part 4, page 215) is of great help and pleasure to the juniors as well as to those receiving the gifts. A Christmas program with carols, the Christmas story, a real Christmas tree decorated with imitation snow and icicles thrills the juniors and helps them to forget the humidity. All through the month the children may be preparing and collecting suitable gifts which shall be ready for the summer "Christmas Sunday." The presentation should be devotional in character. The story of the Wise-men offering their gifts (Matthew 2: 1-11) may be recited or read and the hymn, "As with Gladness Men of Old," may be sung as a solo. With the singing of the third stanza, the gifts may be presented. That stanza may be adapted to read:

As they offered gifts most rare,
At the manger, rude and bare,
So may we, with holy joy,
Pure and free from sin's alloy
These, our love-gifts gladly bring
Christ, to thee, our heavenly King.

CHILDREN AND CREATIVE WORK

(*Concluded from page 22*)

insert the hymn pages in the covers. A big sail-needle with heavy colored thread sewed each set of sheets in place.

"Would you like to plan a little service of dedication, in which we present the booklets to the department and ask God's blessing on us as we use them in singing his praises?" asked Miss Jones.

The idea was a new one, but it appealed to the boys. They planned carefully. One member was to tell the department about making the books. Two others were to bring the booklets forward while a prayer was offered by a third. The rest of the boys would help to distribute them then, and time would be given for the children to look through them and choose and sing several songs.

"As soon as these wear out we can make some more," the boys remarked with satisfaction as they came to their class following the dedication service. They felt amply repaid by the flattering enjoyment the department had had in the new hymn-booklets.

The whole experience was a creative one for the boys. They were doing something really needed. They were doing something they themselves had thought out and planned. They had moved from the simple idea of helping the youngest members of the department into a richer understanding of worship, and a desire to increase their own participation. They had come to a realization that they could have a real part in solving problems and in making their department more effective. They had found themselves in a position of leadership.

Ralph Berry

"SAVE A STAMP AND STAMP OUT TUBERCULOSIS"

By Mary Deichman

ALL boys and girls are familiar with the Christmas stamps issued at Christmastime by the Tuberculosis Association. With this experience as a background, it was with great enthusiasm that the boys and girls of the junior department, First Baptist Church, Los Angeles, accepted the challenge from the National Swedish Sanatorium, Englewood, Denver, Colorado, to save canceled postage-stamps for them. These are collected in huge quantities from all over the country and sold to dealers. The money thus obtained is used to maintain a bed for tubercular patients.

The juniors decided that they would start a campaign to salvage the thousands of stamps which find their way to waste-paper baskets, as all canceled stamps can be used with the exception of those printed on the envelopes.

An invitation was given to the other children's departments, and later extended to the church, to save stamps and turn them over to the juniors. A lovely receptacle was placed in the library, a convenient place where those wishing to do so may leave their stamps. Each Sunday morning the receptacle is emptied by a junior responsible for this duty. The stamps are taken to the junior department, where those needing it can be trimmed. They are then packed and started on their errand of mercy. So we "Save a Stamp and Help Save a Life."

NOTE. Other groups may wish to carry on a like project. Care should be taken that the stamps are not trimmed so closely as to damage the perforations. Stamps should be mailed to the National Swedish Sanatorium.

Workers with God

By HAZEL A. LEWIS

(Concluded from the July issue)

Session II. August 13

GOD'S LAWS OF THE FOREST

The Adult Leader's Preparation

This meeting should be largely in the hands of the junior who is to lead. It is suggested that the junior leader may want to ask a committee to work with him to prepare for the meeting. The adult leader will want to read carefully all the suggestions and materials given in the August 6 issue of *Juniors*, so as to be ready to offer helpful counsel to the junior leader and the planning committee.

Perhaps you will be asked to read the poem, "The Passing of the Forest," found in *Juniors*. The poem has a real contribution to make to the thought of the meeting, but it is difficult reading for the average junior.

The adult leader can be of great assistance by helping to find and make available booklets, magazine articles, pictures, and other source materials on the subject of forest conservation.

Session Outline

HYMN. "This Is My Father's World."

PRAYER.

OFFERING.

SCRIPTURE. Psalm 104: 14-17 (read antiphonally).

REPORTS. By four juniors.
- "Why Are Trees Important?"
- "How Are Trees Destroyed?"
- "What Are Man's Laws in the Forest?"
- "What Are Some of the Ways of Working with God?"

POEM. "The Passing of the Forest."

PRAYER.

WORK TO DO.

Session III. August 20

GOD'S LAWS OF THE SOIL

The Adult Leader's Preparation

You will need to read all of the material for this session in *Juniors* (August 13), before meeting with the junior leader to plan for the session. Guide the juniors so that they can find all of the materials needed.

Again this meeting should be as much as possible in the hands of the juniors. You can help to make the hymn, "O Beautiful for Spacious Skies," more meaningful by leading the juniors to discuss the word pictures. You may want also to help the juniors to discover the meaning and beauty of the Scripture reading. Be prepared to contribute to the discussion and the reports whenever you can help the juniors to appreciate more fully God's laws and our responsibility toward them.

Session Outline

HYMN. "This Is My Father's World."

PRAYER.

OFFERING.

HYMN. "O Beautiful for Spacious Skies." (First two stanzas.)

DISCUSSION. Led by adult leader.
Talk about the pictures we see in our midst when we sing the words, "amber waves of grain," "purple mountain majesties," "pilgrim feet," "across the wilderness."

SCRIPTURE. Psalm 104: 23-30. (Read in unison.)

DISCUSSION. "Who Makes Deserts?" (By junior leader.)

REPORTS. By several juniors. (See Source Material.)
- "How Man Made Deserts."
- "How Men Work Together."
- "God's Laws of the Soil."
- "Things of Which Soil Is Made."

HYMN. "We Plow the Fields."

PRAYER. (Last stanza of this hymn may be sung softly, or repeated by the leader, as a prayer, followed by the response:)
"We thank thee, then, O Father."

WORK TO DO.

Session IV. August 27

THE GIFT OF WATER

The Adult Leader's Preparation

This session will conclude the study, "Workers with God." You will want to review in your own mind the past three sessions to recall any emphases that need to be made stronger and work that needs to be completed. If guests are to be invited today, an exhibit may be arranged.

Read with care the materials here and in *Juniors* for August 20, before you plan with the junior leader for this session. Probably you will be asked to tell the story, "Some Water that Got Into Mischief," found in *Juniors*. You should bring the juniors' thoughts to a summary in the closing prayer.

Session Outline

HYMN. "O Beautiful for Spacious Skies."

OFFERING.

TOPIC INTRODUCED. By junior leader.

REPORTS. "The Use of Water." (By four juniors.)
- "The Long Journey of a Drop of Water."
- "The Harm Water Can Do."
- "What Men Have Done to Stop Floods."
- "What We Have Found Out."

STORY. "Some Water that Got Into Mischief." (Told by adult leader See *Juniors* for August 20.)

HYMN. "We Plow the Fields."

SCRIPTURE. Psalm 104: 31-35; 95: 5.

PRAYER. (Adult leader.)

HYMN. "This Is My Father's World."

BENEDICTION.

My School[1]

By FLORENCE E. NORTON

INTRODUCTION

Why This Unit Was Chosen

School is a real experience for junior boys and girls. There are at least three ways in which they react to it. Some definitely dislike school. Others find it thoroughly to their liking. Between these groups is a great body of boys and girls who accept going to school without much question as the thing they are expected to do.

For all these children, school will have greater meaning if they realize that what is learned in the class-room, on the school playground, and in general school activities helps them, first, to live more effectively as boys and girls, adding much to their enjoyment and understanding of life; and second, to prepare them for the time when, as men and women, they must take their places in the world.

Another and perhaps more important reason for this unit is that these boys and girls with their active, inquiring minds, and their questionings and wonderings about life, are surely ready for the realization that all who would live must learn, and that those who would live richly and be of greatest service to mankind, must keep on learning all of their lives. Or to put it in spiritual terms, we want our juniors to begin to see that learning is part of God's plan for them, and that school is essential.

[1] From outlines copyrighted by the International Council of Religious Education.

There is a third reason for choosing this unit. To juniors, learning usually means mastering subject matter, such as history or arithmetic, or such skills as reading and writing. They are now ready to begin to realize that learning has a deeper meaning which the word "wisdom" best expresses. They are capable of understanding it as meaning "learning to live in ways that are pleasing to God." To put it in biblical terms, they can begin to see learning as growing "in wisdom and stature and in favor with God and man."

What Gains?

As a result of their experiences with this unit it is hoped that your juniors will learn to:

Recognize the contribution school makes to their lives.

Find greater enjoyment in learning, through better appreciation of school.

Discover school as a cooperative society.

Recognize the contribution school makes to the betterment of the community.

Look upon school as an aid in developing ability to cooperate effectively with God in the work of the world.

Discover the relationship between school and church activities.

Suggested Activities

Discussion, making reports, Bible study, planning and conducting worship services are included in the plans for each session. Two activities of a more general nature are suggested here. One will be carried on during the unit; the other will come at the close.

1. *A graphic or illustrated report of ways in which school and church school help juniors.* It may be made in a variety of forms. Three are suggested here:

(*a*) *Panels.* Use strips of wallpaper three or four feet in length to make wall panels (a roll may be bought for a few cents). Use the back of the paper for writing. Paste a strip of heavy paper about two inches wide along the bottom and top of the panel, on the wrong side, to keep ends from curling. The top and bottom of the panel may be decorated with a conventional design, such as juniors learn to draw in school. On the panels may be written the statements the juniors decide upon, illustrated with small pictures or drawings which can be placed at the side or beneath the statement. Green wax pencil will show up nicely and be colorful.

(*b*) *Posters.* Use heavy brown wrapping-paper (a roll can be purchased for ten cents), cut into sheets about 9 inches by 12 inches to make the report in poster form. If your group is small, each junior may make one poster. If it is large two may work on a poster. Use green wax pencil. These sheets may be mounted on lightweight cardboard, if desired.

(*c*) *Book.* The brown paper sheets may be used to make a book by fastening them together with loose-leaf notebook rings. A punch will be needed for this and two rings (the punch can be purchased for ten cents and the rings for five). If you do this, two juniors can be asked to make a cover for the book.

Out of their school and church school experiences and the group discussions the juniors should be able to suggest many ways in which school and church school help them, but as starters for thinking, here are a few:

In school boys and girls learn to read, which gives them many pleasant hours and opens to them a world of interesting and useful knowledge; they learn about other people, which helps them to know something of the world family of which they are part; they learn health rules which help them to safeguard their health; in work and play in the classroom and on the playground they discover how to live with people. In church school and junior society or club juniors learn about God and how he wants them to live; they learn to pray and to worship in other ways; to use the Bible and to find in it passages and stories which teach Christian ways of living; to understand more about the way God works in the world and through people; they learn how to work with God to make the world better and people happier.

Suitable pictures for the school panel would be those showing a child or children reading; children and a globe; groups of children from other parts of the world; boys and girls at play; pictures illustrating health rules as to food, sleeping, exercise; groups of boys and girls working together; for the church school, society or club panel; groups worshiping; pictures of church activities at home and abroad; groups at study; groups working together.

2. *The second activity is the giving of a tea for the school teachers and the Sunday church school teachers of the juniors.* If the junior group is not too large, parents may be included. This could be given on Friday afternoon just after school. Several important purposes will be served by this meeting. It will bring together the school and church school leaders of the children—a quite significant event. It will give an early contact with parents. New and old juniors will have opportunity to get better acquainted. The juniors will have a motive for making a really good graphic report since it is to be used in the meeting with these visitors.

Session I. September 3

GOD'S PLAN FOR LEARNING

This session is planned to help boys and girls to realize that learning is a part of God's plan for them and everyone.

As the Adult Leader Plans

In working out plans for this unit you will need in addition to copies of BAPTIST LEADER for August and September copies of *Juniors* from August 27 to September 17. It will be well to call together at one time the four juniors who will be responsible for leading the four meetings. At this meeting you may explain the unit carefully to the junior leaders; tell about the report and make plans for it; arrange to have a committee appointed to help with the report; go over the program for the first session with the junior leader for that day.

Note that you will be expected to tell a brief story and conduct the discussion at the first session.

Session Outline

QUIET MUSIC. "Fairest Lord Jesus."

A SING. Hymns chosen by a group of juniors.

SCRIPTURE. Luke 2: 52.

HYMN. "O Master Workman of the Race."

SCRIPTURE. Psalm 24. (Read in unison.)

PRAYER.

OFFERING.

STORY. (Told by adult leader to introduce discussion.)

The Watson family had a new member. He was an Irish setter called Red. John Watson and Ellen and Aleck, the Watson twins, were sure Red was the best gift they had ever received.

Though he was big, Red was just a puppy, and when he had been with them a few days Dad Watson said, "Red must begin to learn some lessons if he is to grow to be a really good dog."

"Why, Dad," said Ellen, "do dogs have to learn lessons?"

"Of course they do," said Dad, "and I can think of some Red needs to learn at once."

"I know one," said John. "It is to come when he's called. I let him off the leash yesterday and when I called him he wouldn't come for the longest time."

"Yes," said Aleck, "and when Mrs. Brown spoke to him he jumped on her and licked her face."

"I noticed that," said Mother. "Red must be taught good manners."

Ellen had been listening while she gently pulled Red's silky ears. "Mother," she asked, "does everything that lives have to learn?"

Mrs. Watson thought a moment, for Ellen had asked her a very hard question.

"I'm not sure about every creature," she said, "but I can think of many of God's creatures who have lessons to learn even though they don't go to school. Can't you think of some?" she asked Ellen.

"Birds," said Aleck before Ellen could answer. "They have to learn to fly. The parent birds teach them."

"Animals," said John, "have to learn how to find food, and how to hide when there is danger. I suppose the mother teaches them."

"Boys and girls have to learn," said Ellen. She was thinking of her lessons which she soon would have to prepare for school.

"And grown-ups must learn also," added Dad.

"Why, Dad!" said all the children at once, looking as surprised as possible.

Dad laughed at their surprised faces. "Your mother and I don't go to school," he said, "but we are learning every day even though we are grown up. We want to keep on learning things as long as we live."

"I believe," said Mrs. Watson, "that God wants each person to keep on learning all his life."

"I wonder why?" asked Ellen.

DISCUSSION. (Adult leader.)

Do you think we can answer Ellen's question? (Write on the board "What do we have to learn in order to live?" Give time for thought. Probably the juniors will suggest such things as to eat, to protect ourselves from danger, to safeguard health, to learn how to do many things. Ask what grown-ups need to learn to do in order to live and take care of their families. The juniors will probably suggest learning a trade or a profession, to keep house, to take care of children. Carry the discussion to the point where the boys and girls see that just to keep on living we must learn many things.)

(Write on the board a second question. "Does learning make us more interesting and useful?" Ask the juniors to keep that question in mind as they listen to the stories to be told.)

STORIES. (Told by three juniors.)

DISCUSSION. (Adult leader.)

Were these people interesting? What made them so? Were they able to help others? Why?

Do you think we can answer Ellen's question? Why is it part of God's plan that each of us should learn all he can? (Give time for thought. Help the juniors to think through to the reason that it is in order that each of us may be the best he can so that he may do his share of the world's work well and be able to help others.)

WHAT THE BIBLE SAYS. Proverbs 4: 7; 16: 16; 23: 12.

ANNOUNCEMENTS.

HYMN. "I Would Be True."

Planning for the Next Meeting

Go over plans for the next meeting with the junior leader.

Select juniors to give the Scripture studies. Give them the material and ask them to prepare to report.

Select a boy to tell the story "A Boy Who Thought School Important."

Meet with the Report Committee to plan for the work period.

August Plans for the Primary Department

(*Concluded from page 27*)

FOR SECOND-GRADE TEACHERS

Evaluating Unit VII

On the last Sunday given to this unit, let the children use either the book or poster they have been making to recall what they have learned about different ways of pleasing God their Friend.

Another Missionary Unit

This is the second missionary unit for your children this year. The first came last fall, but since primary children's memories are very short and they are slow to learn these important lessons of world friendship, it need not be a repetition.

Study the purpose of the unit as it is stated on page 6.

Teaching Suggestions

If you kept a file of *Children's Leader*, turn back to the November, 1938, issue and reread the suggestions given there for the first missionary unit. If you did not at that time choose one of the missionary books, you may wish to do that now. If your children have had these either in class or in the Children's World Crusade, you may prefer to follow this series of lessons as given, or choose some material from this unit and some from the first one. Since there is so much interest shown at present in Chinese and Japanese children, it would be especially appropriate to help your pupils to appreciate more about their place in God's great family.

Activities

Select one or more activities from the list in *Children's Leader* or those in your teacher's book.

FOR THIRD-GRADE TEACHERS

A New Unit

The unit's purpose is stated briefly on page 6. This is a long unit which will continue until Promotion Day, but it will be one that the children will enjoy because it will acquaint them with some of the wonderful stories about Jesus' friends.

Teaching Suggestions

Well-worked-out teaching plans appear each week in your teacher's book. As you study them, note which of the suggested ways of beginning the class session will be best for your children and what activities will be most suitable.

Activities

Note the list of activities given at the beginning of each lesson. You may wish to make your choice from these fine suggestions.

The different stories about Jesus' friends lend themselves admirably to a poster illustrated with pictures from an extra set of pupil's leaflets.

Lesson 44. Jesus and his fishermen friends: "Jesus and the Fishermen," Zimmermann. (Year III, Leaflet 44.)

Lessons 45 and 47. Jesus' friends in Bethany: "Jesus in the Bethany Home," Siemiradzki. (Year I, Leaflet 43.)

Lesson 46. Jesus, the children's Friend: "The Lord of Joy," Tarrant. (Year III, Leaflet 46.)

Lesson 48. A friend who lent Jesus a room: "The Last Supper," Zimmermann. (Year III, Leaflet 48.)

For the Primary Superintendent

August's sultry Sundays offer a special challenge to you to make your program so interesting that the children will forget they are hot and uncomfortable.

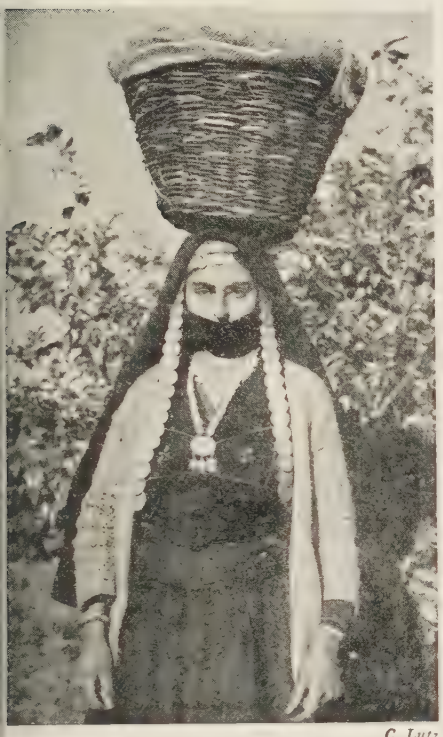
You may use the same theme suggested last month, "Friends Enjoying God's Summertime World," for your department worship experiences. This fits in very well with the first- and third-grade study.

Continue to provide whenever possible for outdoor worship and class study, picnics and other outdoor parties. Encourage the children returning from vacations at camp, at the shore, or in the mountains, to share with the others some nature beauty they may have seen.

The children may enjoy arranging a nature exhibit in one corner of the room, to which they may bring nature treasures from their vacation trips or outdoor excursions. Pretty stones and shells from the shore, moss and ferns from the woods, and summer wildflowers will be attractive and much appreciated by the first-grade children during their nature unit on "God Working in His World."

Costumes That Interpret Your Plays

By LUCY BARTON



C. Lutz

THE RIGHT COSTUME NEED NOT COST MORE THAN A WRONG ONE

COSTUMES are the most powerful means at the amateur's command for getting over to an audience the mood of a play. This is especially true in religious drama, because, even more than other amateur groups, the church players differ from the professional acting units which can command the money and the skill to produce scenery authentic, beautiful and difficult to construct. Without adequate funds, any play-producer must compromise on the scenery question, often suggesting rather than expressing literally the setting that should convey the mood of the play and certain facts about its location, period and social environment.

Charged with almost the entire responsibility of making an eye-minded audience take in the play as the author intended, the costumer must be doubly alert to see that, first, all garments on the stage are appropriate to the play and, second, that they are significant. In other words, the costumer must be right, not only passively but actively.

It takes no more money to produce the right costumes than the wrong ones. What it does take is some understanding of the country and the period in which a play is set, in order to know the clothes that should be worn there and then. Moreover, it takes a thorough, conscientious and sympathetic study of the play to be produced. For nobody, however steeped in general knowledge of a country and an epoch, can costume a play without knowing its intent and the people about whose personalities it is built.

For instance, suppose that you have among your church members an archeologist intimately acquainted with the results of researches in Palestine. It would be foolish for the costumer not to get all the information possible from him, but she should not suggest that he give her designs for the specific costumes unless he really knows the play she is working on. Suppose the play is about Ruth. The costumer will ask questions like this:

What kinds of fabric were available to people living in Bethlehem in the days of the Judges? Of those materials, which would a rich man wear? Which would a poor young widow wear? Who would wear jewelry? What kind? What did a man wear on his feet? What did a woman wear? Rich people? Poor people? What colors were the fabrics dyed? Did rich people have more choice of colors than poor? Were materials patterned? How? Did men wear head-coverings? When? Did women wear them? If so, which women? And so on.

If no archeologist is at hand, the costumer will go to books for the answers. But however she acquires her general information, she must apply it to her play with understanding of its mood and of the persons through whom that mood is expressed.

Let us still suppose the play centers about Ruth, Naomi and Boaz. Probably it will closely parallel the biblical narrative—a pastoral idyll of devotion, gentleness, modesty, with a happy ending as a result of those virtues. Such a play has a mood that must be carried over to the audience by means of color rich and cheerful, but not garish, of lines dignified and graceful, but not too heavy with formality. Therefore, out of what the costumer has learned, she must select details that will embody those colors and lines. Moreover, she must take into account the individual characters. One is young, another old; one is rich and influential, another an unknown foreigner.

From the patterns and the fabrics appropriate to the place, the time, *and* the mood, the costumer selects those appropriate to each character. She takes special pains to see that the social prohibitions of the country are respected and the social injunctions obeyed, thus keeping the spectacle true to the time spirit. One of the most rewarding discoveries that the conscientious costumer

Religious Motion Pictures Foundation, Inc.

APPROPRIATE COSTUME FOR "THE RICH YOUNG RULER"

COSTUME FOR RUTH

makes is that if she keeps to the authentic possibilities for her costumes, she will find that they actually match up with the needs of the play, both in individual characterization and in mood.

Naturally enough, the foregoing example has been drawn from biblical material; for it is highly probable that if the play chosen for presentation by a church group is not modern, it *is* biblical. What holds true of biblical plays is, of course, true of all plays, including modern productions. You must help in their interpretation by reinforcing visually the message you seek to convey by words and action. To that end you must use garments which in line, color and special significance express the characters and the mood of the play.

It has been stated that the right costume does not need to cost any more in money than the wrong one. Perhaps you will not agree if you have on hand a stock of not very satisfactory costumes that must be used. After all, who knows the difference? That argument must not be justified by its antiquity. Even if nobody but you knows the inappropriateness of the costumes, you still injure the play by using them. For the truthful and *interpretative* expression of a period and a country remote from the spectators is the only expression that can convey the message of the play in complete and satisfying sincerity.

Fortunately, biblical costumes are always simple in cut. If the costumes on hand were originally intended to be used in biblical plays, probably they can be revamped by some cutting, draping, dyeing and decorating to come closer to the ideal. Then you can add to them by judicious borrowing guided by knowledge.

Usually you find that a left-over wardrobe consists largely of cheesecloth, a material very limited in its legitimate uses, but pressed into service as the one and only fabric within the means of the average church. In passing, let it be noted that the idea is a mistaken one. Various materials, such as thin outing-flannel and cotton crêpe are no more costly, but much more useful. Burlap serves well for the rude garments of shepherds. With a quantity of cheesecloth dresses on her hands, the costumer will do well to combine two similarly shaped to make one garment of double thickness. Wet the dresses (perhaps put them through a dye bath) and press them, both layers together. The result will be a fairly thick, soft material that can be worn without an underslip because it will not "show through."

In the same wardrobe with cheesecloth are likely to be found the other extremes, silk, satin, velvet and chiffon—the cast-off party finery of the parish. A combination of these incongruous elements in one play produces esthetic chaos that fights against the truthful interpretation of the play. On a first impulse the writer would say, "Give all that to the Ladies' Aid for patchwork quilts." But there will be other plays, perhaps medieval, that may call for any amount of luxurious fabrics. Perhaps, when you costume the Christmas play, you will dress the Wise-men in imitation of some masterpiece of the Renaissance. Don't, in any play, yield to the temptation to mix shiny silks with the homely cotton fabrics. The only opportunity in the "Ruth" play to use something rich would be in providing a girdle for Boaz. If you have a length of heavy, dull-finished silk in a plain dark color or in stripes, with or without some metallic threads, you are justified in assigning it to him, provided his costume consists of wool or a good cotton substitute for wool. Don't put a silk girdle on a costume made of such cheap-looking material as cheesecloth.

Let us contrast two ways of dressing a character, Ruth, for instance, whose costume may be taken as typical of many other biblical heroines. Too many people have the idea that anything "different" is a "costume," and anything "Oriental" is satisfactory. To satisfy such unexacting persons rental costumers stock what are called "harem dresses."

You know the type of costume: a bodice with shoulder-straps and no sleeves made of the cheap material; a full skirt of semitransparent rayon or crêpe de chine (or more often a pair of full, ankle-length bloomers); a rayon sash in gaudy colors to wrap tightly around the hips. For variation, the costume sometimes has a body part made of pink cotton or silk jersey (for modesty), and a brassiere of shiny metallic stuff. Such a costume is thought appropriate at one time for an Ouled Nail dancing girl, at another for Cleopatra, at another for almost any Palestinian woman. With this costume one rents a head-band and a "harem veil," the latter doubtless to be omitted from the ensemble of Egypt's queen or that of Ruth.

When the dress rehearsal is held, someone is sure to notice that Ruth's head looks too modern, and so a yard or so of cheesecloth, or a chiffon veil will be hastily supplied—a step, to be sure, in the right direction. Yet the audience will still have a feeling, perhaps not expressed, of having seen all this before in very different surroundings.

(*Please turn to page 40*)

C. Lutz

THE MOOD OF THE PLAY MAY BE CARRIED TO THE AUDIENCE BY MEANS OF COLOR RICH AND CHEERFUL, OF LINES DIGNIFIED AND GRACEFUL

How a Leader Faces New Tasks

By GEORGE M. DODSON

THE definition of a leader as "a person who finishes what he begins" fails to do him full justice, for a leader first shows good judgment and common sense in selecting what he undertakes. He is not content to waste his efforts in a dozen tasks half-done. Instead, he picks out the single task that seems most worth while, and then he allows nothing to stand in the way of actual accomplishment.

Faced with new duties and the necessity of developing future leaders, the leader asks himself certain questions and attempts to answer them fairly: Is the task something that should be done, or are there other more important and more urgent tasks demanding attention? Am I capable of doing it well, or is there reason to believe that I can gain the experience as I go along? Is someone else, not at present engaged, as well qualified to look after the new duty?

Refusing new tasks simply because they call for much work is not the mark of a leader. Nevertheless, a true leader will recognize his own limitations and will seek out others whose experience and training better fit them for special tasks. The ability to know when to solicit the aid of others and when to go ahead himself is a great asset possessed by only the finest leaders.

When considering new tasks, the leader must decide also on the time factor. If his time is already filled, he must decide whether or not some of his former duties can be turned over to others. Nothing will be gained by neglecting present work in order to take on something additional. Far better to lead one minor committee to outstanding accomplishment than to lead several organizations to semifutility. The leader needs this slogan: "Not how much, but how well?"

Choosing the tasks he will assume, therefore, becomes the first and extremely important step toward leadership. If a leader promises to do only those things of which he is capable and for which he can find or make time, then he will be certain to carry them through to completion. Otherwise he soon finds himself burdened with numerous tasks unsuited to him, with small hopes of accomplishing anything of lasting worth.

Do you desire to lead? Then learn to study your own ability, and know exactly what time you have available. Seek out the duties that fit in with these requirements, and whatever you promise to do, do it thoroughly and completely. Remember that one task well done goes farther toward making you a leader than a score of things started and never finished.

Providence Lithograph Co.

BECAUSE HE WAS A CARPENTER

By Eleanor A. Chaffee

Because He was a carpenter
  Whose hands were firm and sure,
The walls I build must be so true
  They will endure.

Because his eyes were honest, clear,
  My timbers must be strong:
No flaw to weaken what must stand
  Seasons long.

Because his time was all too brief
  His heart will understand
It takes long years to choose aright
  Each piece by hand.

But when my house is all complete,
  May he, who built his own,
Find in my spirit's house no flaw,
  No faulty stone

To mar the whole, made worthy, sound,
  That he may be its guest,
And in its every airy room
  Be manifest.

W. P. FAUNCE SAID

Most Americans do value education as a business asset, but not as the entrance into the joy of intellectual experience or acquaintance with the best that has been said and done in the past. They value it not as an experience, but as a tool.

Ethics for Teachers

WE believe that one who aspires to be a leader of youth should have, first of all, character—that subtle and indefinable quality which is finer than the finest deeds; greater than the greatest facts, which includes, but transcends, honor—a nice sense of what is right, just and true, with a course of life corresponding thereto;

Vision—a supreme faith in the ultimate triumph of the ideal good;

Patience—which means the ability and the willingness to wait, and may also mean kindliness to evil-doers, and bearing with the weaknesses of others;

Justice—recognizing in our fellowman another self—seeing both sides of every question;

Benevolence—that which helps another to help himself—not indulgence;

That energy and enthusiasm which can be satisfied only by seeing ambition realized;

Service—"The power to give the world more than I take."

And with these a broad education, both liberal and professional, as a preparation for one's life-work, so that he may do it conscientiously and with pleasure because he can do it well.

"And it came to pass that after awhile the artist was forgotten—but the work lived."—*National League of Teachers' Associations.*

Teacher and Prophet

THE teacher is a prophet. He lays the foundations of tomorrow. The teacher is an artist. He works with the precious clay of unfolding personality. The teacher is a friend. His heart responds to the faith and devotion of his students. The teacher is a citizen. He is selected and licensed for the improvement of society. The teacher is an interpreter. Out of his maturer and wider life he seeks to guide the young. The teacher is a builder. He works with the higher and finer values of civilization. The teacher is a culture-bearer. He leads the way toward worthier tastes, saner attitudes, more gracious manners, higher intelligence. The teacher is a planner. He sees the young lives before him as a part of a great system which shall grow stronger in the light of truth. The teacher is a pioneer. He is always attempting the impossible and winning out. The teacher is a reformer. He seeks to remove the handicaps that weaken and destroy life. The teacher is a believer. He has abiding faith in the improvability of the race.—*Joy Elmer Morgan, "Journal of the National Education Association," May, 1932.*

Youth Leads on Sunday

By DOROTHY WELLS

PROFESSOR GEORGIA HARKNESS of Mount Holyoke College made the following statement at the World Conference on Church and State at Oxford. "The church is doing too much *for* young people and too little *with* them. Church direction is too much in the control of 'elder statesmen.'"

I believe this is a fair indictment of the average church today. We are training our young people for leadership in the church of tomorrow, but we do it with the textbook instead of the laboratory.

For several years our church has observed a Youth Sunday early in February. On that day the young people take charge of all services. When this plan began, it was customary to invite "the Fetter Family," a group of Baptist young people in Greater Boston colleges, to come as our week-end guests and take charge of a Saturday night social evening, both services on Sunday, and the youth meetings and organized classes of young people.

Two years ago our young people asked why they themselves could not assume this responsibility. Upon receiving permission they planned and served a Saturday night supper; then they carried out a successful social evening. Sunday the college-age group took complete charge of the morning service and the high school group presented a religious drama in the evening. Three young people spoke on three phases of "Christian Youth Building a New World: Home, Work, Play." Two of the speakers pleaded for a larger place in the life of the church with representation on official boards. As a result of these addresses one of our finest young men became a member of the Diaconate, with a five-year term. By virtue of their office, three others became members of the Advisory Board and still others were placed on the Publicity and the Flower Committees of the church. Twenty-three members of our older young people's group either teach in the church school or hold department offices and fifteen sing with the adult choir. Recently the whole group took over the responsibility of ushering for the Sunday evening services.

Last year the two groups worked together on all programs—the Saturday-night banquet and social evening and both services on Sunday. In the evening the young people conducted an open forum on "What Christian Youth Demands of Our Economic Order," centering the discussion largely around cooperatives.

Myra Hoyt, at the that time a junior in high school, gave the following address in the morning:

My Religious Faith as a Source of Power

"I feel very inadequate to discuss with some of you the power of religious faith, for you know its power far better than I do. In a very real sense the inspiration of your lives has done much to develop my faith. You have lived during what justly may be called one of the most trying periods of history. You came to the time in life called "youth," when ambition was budding and your hearts were filled with hope.

"Then the world was thrust into the clutches of a great war. You reached up through the black clouds streaked with blood until you found God's hand. He, through Jesus Christ, guided you up and out. But unfortunately you had many brothers, each of whom said in his heart, 'If this is life, I am out to beat it at its own game.' So he lighted his flickering candle of materialism. He held his hand around the flame in order that it might not be blown out and he ate, drank and swore he was happy. Then a most unforeseen thing happened —the candle burned low and went out. In his darkness he proceeded again to condemn government, religion and life itself because this candle of his could not endure.

"All through this, by faith you followed your glorious light without fear and with high hope for the future. Naturally you were affected by your brother's tragic reasoning, but because you had accepted the Light of the World you found that you could endure all things and nothing could take that power from you. You went forward with a firm step, bearing marks of real character, joyful eyes and a soul at rest with itself and God. Your brother acquired nothing lasting except deep lines of anxiety, sad eyes and a mind torn by divers desires.

"We, as Christian young people, accept the torch you have brought to us and we build our new world on the foundation that you and those before you have laid. With us as with you is Mr. Skeptic. He asks us: 'Why is faith, which is absolute belief plus trust in God, necessary in the new world to which you dedicate yourselves?' Why? First of all, and most important, when I have faith in God my Father, I am as a little child in its normal relationship to its father.

"Imagine a youngster who does not know the love and the understanding of its parents. Are we not in the same position when we try to make our way in a world of which we have comparatively little knowledge? God has all understanding and by communing with him I, too, may understand.

"Jesus came that by faith in him we might know how to walk in the way of abundant life, that our divided souls might again become single and that we might be able to see the beautiful through a clear eye and understand wisdom with a pure mind. Perfection of the mind might easily be accomplished in solitude, but the acquiring of such a perfection in a world such as ours seems indeed a task. But faith has hung a star and we travel as the Wise-men of old toward it, because we know that the nearer we are to the perfection of life the nearer we are to the answer to the wistful pursuit of happiness.

"I have accepted faith in God and Jesus Christ and have consecrated myself to the perfection of my life. So it is only logical that I must have faith in myself, for now I have Christ in me. I cannot be discouraged or afraid because I am his and he will guide me. I am a part of God's plan and although he possesses all power he needs me as he needed the first Twelve to carry forth his work on earth.

"Perfect faith means perfection of

soul, with God directing it every minute of the day. My faith in all its imperfections makes clear to me, a young person, loveliness of nature, the beauty of every virtue and the grandeur of personality. By faith, thousands of young people see the vision of a New World under God and by faith we dedicate our lives to the building on earth of such a world."

These Youth Sundays have given us an opportunity to understand our young people and to appreciate their idealism. The Sundays are not merely special days on the calendar, planned by a minister who is trying to introduce variety into his year's program. Ours is a church that hesitates to have anyone except our own pastor in the pulpit, so the young people consider it a rare privilege to be given an entire day. It has given them a friendlier attitude toward the offices of the church and a desire to render helpful service. Each year they make a tangible gift to the church, something that will be a constant reminder of their love to the congregation.

The third speaker on "Christian Youth Building a New World" mentioned certain restrictions that had been placed on the recreational use of the church property. This crystallized considerable feeling pro and con and resulted in a conference of representatives of the youth groups and the diaconate. In a friendly way everyone discussed all phases of the question and in the end the young people saw that the restrictions were wise. Such an amicable understanding has given the younger group confidence to go to the committees of the church with their problems and has given the older group patience to discuss these matters instead of arbitrarily laying down laws.

Youth Sunday makes us proud of our young people and makes our young people proud of their church. Their planning conferences with the pastor and his enthusiasm over their project reveal to them his desire to be available for conferences at all times and help them feel that he is always back of them and hopefully counting on them to "build a new world."

Bunyan's Storehouse

By W. A. POOVEY

DID you ever have trouble finding illustrations? At some time in his experience almost every Christian teacher or speaker faces this difficulty. Teacher's helps supply much excellent material, but this stock is easily exhausted.

Like the man in the story who sought diamonds everywhere and found them in his own back yard, most of us have neglected a gold-mine of fine Christian material—Bunyan's *Pilgrim's Progress*. Once the most widely read book, next to the Bible, this excellent allegory seems to have fallen into disuse, and this should not be so. Teachers, particularly, will find the whole book ideally constructed for clarifying and explaining truths that may seem difficult to the listener.

Consider the names of the characters themselves. Each one is a story in itself. There is Mr. Obstinate, who tried to detain Christian from traveling to the Celestial City, and there is his friend Mr. Pliable who was easily persuaded to go along, and as easily persuaded to return. Who does not know a Mr. Worldlywiseman, who knows more about the way of salvation than do the Scriptures themselves! Then we all know Mr. Talkative, who discourses learnedly, but is not very zealous when it comes to doing anything about religion.

The jury that tried Faithful at Vanity Fair is classic: Mr. Blindman, Mr. Nogood, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. Highmind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable—all could take their place in a Sunday school lesson or talk. Their names proclaim eloquently their characteristics.

Sprinkled through the story appear many excellent allegories and examples that a teacher can use. The people of Bunyan's time liked religious allegories and people of today find them fascinating and useful in making clear the dark portions of Scripture. From *Pilgrim's Progress* Theodore Roosevelt got his famous figure—the man with a muck-rake, who was too busy raking in the dirt to see the glorious things around him. Perhaps none of Roosevelt's speeches is quite so well remembered as this, due to the striking illustration.

The events in *Pilgrim's Progress* do not move as fast as a modern adventure story, but they possess enough genuine excitement to serve as interesting material. Any reader will grow excited over Christian's fight with Apollyon, and feel thankful when the foe is routed with a word of Scripture. Christian's loss of his burden of sin is dramatic, and the Imprisonment of Hopeful and Christian in Doubting Castle holds the attention of the reader. Finally, there is the rather pathetic picture of Ignorance, who arrives at the Celestial City but cannot enter.

Even the doggerel rhyme at the end of the book invites a reader to explore the material therein. Says Bunyan:

Put by the curtains, look within my veil;
Turn up my metaphors, and do not fail
There, if thou seekest them, such things
to find,
As will be helpful to an honest mind.

Thus did Bunyan end his famous allegory. Certainly he had no idea that it would make him famous for all time. Yet we find him still a wonderful source of material. For Bunyan thought so much of his faith that he spent twelve years in jail, suffering for the things he believed right.

The great Dr. Samuel Johnson once took Bishop Percy's daughter on his knee and asked her what she thought of *Pilgrim's Progress*. She replied that she had not read it. Whereupon the learned man put her down and said, "Then I would not give one farthing for you." After that he refused to take further notice of the girl.

While we do not advocate Dr. Johnson's methods, we do point out that church workers have neglected a great source of help and comfort when they ignore this classic of literature.

■

NEVER give up until you have done all you can do.

■

THREE elements are necessary in order to enable the Sunday school to do the work so desperately needed by the nation: an aroused public conscience, trained teachers and the adoption of modern Sunday school technic.—*Ladies' Home Journal.*

How to Make the Most of Private Devotions[1]

By NORMAN E. RICHARDSON

THERE are many profitable and appropriate ways of spending the time set apart for private devotions. This time, whether it is ten minutes or sixty, can be the most interesting and fruitful period in the entire day. But to get the best results, objectives need to be clearly conceived and definite plans should be made.

Young Christians who take their religion seriously can enter into the following activities:

The thoughtful, devotional reading of intelligently selected passages of Scripture.

The offering of prayers of petition and supplication for oneself.

The interpretative reading of the great hymns of the faith.

The offering of prayers of self-dedication, and the renewal of sacred vows.

The sympathetic reading of devotional literature—especially exegetical and expositional studies of Scripture.

Self-analysis, to discover the areas of one's personality not yet wholly surrendered to the will of God.

Thoughtful, detailed committal of oneself to God for the remaining hours of the day, the week, the year.

The making of a list of things to be done, and persons to be reached during the day or the week, with a view to furthering the kingdom of God.

The offering of prayers of intercession for individuals and institutions.

A careful reviewing of past experiences—taking account of previous failures and successes.

The offering of prayers of praise, thanksgiving, adoration, contemplation.

Making a record of thoughts, vows, insights and purposes that may be of future use or that seem to be given directly by God's spirit.

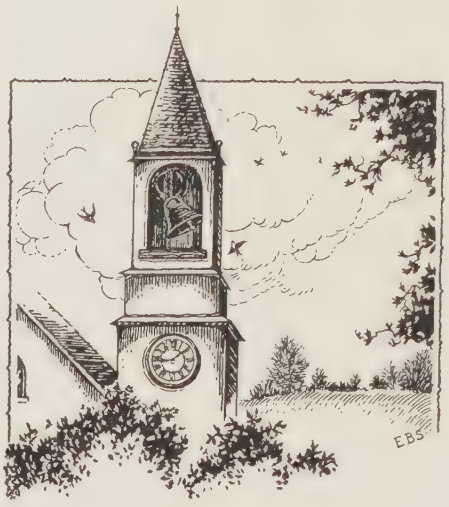
Making definite plans for confessing shortcomings, for getting rid of unfriendly attitudes or overcoming social barriers between oneself and others, or for making restitution.

Careful, sincere facing of what it means to live the life of love—to make love the supreme law of one's life.

Meditation on the person, the life and the teachings of Jesus Christ.

Studying the history of the church at the times of epoch-making events.

[1] Used by permission. Reprints may be secured from *Church Management*, 406 Auditorium Building, Cleveland, Ohio. Price, 2 cents each.



WHENE'ER the sweet church bell
Peals over hill and dell,
May Jesus Christ be praised.
O, hark to what it sings,
As joyously it rings,
May Jesus Christ be praised.

Tr. Edward Caswall.

A quiet reading of the prayers of great spiritual leaders and of the noble litanies that have fed the spiritual life of the church for centuries.[2]

Reading the biographies of religious leaders.

Reading special church publications.

Making or revising one's list of persons and objects for which prayer is offered.

Interpreting nature as the handiwork of God.

Which of the above twenty-three devotional activities will be selected and used at a particular time will depend upon many factors. The amount of time at one's disposal is an important matter; also, the exigencies of one's spiritual life. Some days are more important, spiritually, than others. A half-hour in prayer is not too long, under some circumstances. Luther spent as much as three or even four hours in a single day, preparing himself to meet a crucial situation. He nourished his mind on the Psalms, the Gospels, and the Epistles of Paul, during long periods of prayerful meditation and study.

[2] See *A Book of Prayers for Students* (Harper & Brothers, 1934); *Prayers for Private and Family Use* (Macmillan, 1922); *Prayers of the Social Awakening* (Pilgrim Press, 1910); *A Diary of Private Prayers* (Scribners, 1936).

The time spent in private devotions is not wasted, provided there is a felt need and, also, that one has a workable plan that gives God an opportunity to quicken (this is the word that the Psalmist used frequently) one's spiritual life. If an individual is living a spiritually alert and sensitive life, the time set aside for devotions will be bright spots in the passing days. It will not seem unreal, impractical, or inconsequential. It will make common worship glow with vitality.

Private devotions constitute unique kinds of experiences. They cannot compare with a study period in school for they are not concerned, primarily, with the objective study of a problem or a textbook. Instead, they deal with the events in one's own life and how to assimilate them into the spiritual history of one's personality. These intimately personal and private matters make up the subjects to be thought about and prayed about in one's private devotions. They should satisfy one's deepest wants. They concern God and oneself in vital relationship.

Every person whose religious life is energetic, real, growing, needs a trysting-place and a time for personal fellowship or communion with God. To preempt that time with thoughts that do not relate one, personally, to God is to miss the point. Only the personal assimilation of truth concerning God, his kingdom, his word, and his plans for one's life can make the quiet time of reaching out for God's presence and guidance so tremendously worth while.

Jesus had his quiet times (Mark 1: 35). He recommended them for his disciples (Mark 6: 31). They take the place, for the disciples of today, of the daily fellowship enjoyed by those who made personal contacts with him.

Every true follower of Jesus Christ can have in his life the active, vital, tangible Spirit of the Living God. This Spirit gives direction to one's conscious mind. He helps one to understand passages of Scripture, to grasp their meaning. He helps one to interpret events in one's own life. He directs interest toward particular objects and persons. He takes fear, anxiety, frustration and a feeling of weakness out of one's mind. He implants confidence, hope and good cheer. These are definite things that

(*Please turn to page 45*)

"Weekly News Reel"

Shows Religion at Work

By EMORY WARD

IN taking over a young people's class in a medium-sized mid-western Sunday school, the new teacher soon discovered that (during the reign of the previous teacher) the class attendance had dropped steadily and that interest in the class discussions had lagged discouragingly. After a little investigation and much questioning, he discovered that the students had failed to understand that true religion is just as evident, as necessary and as practicable in our modern world today as it was during the centuries of history recorded in the Bible.

In analyzing the problem before him, the new teacher realized that to the majority of the students the Bible scenes and the Bible stories belonged to an ancient era. To make the Sunday school lesson a success, the Bible story would have to be mirrored in the events of today. What the young people needed, he decided, was some dramatic stepping-stone to help them carry over the teachings of the ancient prophets and apply them to the modern world—something dramatic and interesting enough to make them realize the importance these teachings still play in the life that daily speeds about them.

The teacher solved the problem by developing the "Weekly News Reel"—a rapid, interesting oral discussion and summary of the leading news events of the week scheduled during the final ten minutes of the class period. On the surface, the "Weekly News Reel" seemed merely to be an attempt to keep the young people better informed on current events, yet the teacher's discreet selection of items for discussion enabled him to show the students in a dramatic manner how vital and ever-present religion is to contemporary life. Community, state-wide, nation-wide and world-wide current events were discussed and analyzed in such an interesting and "unteachy" way that the class immediately realized the connection between the happenings in the Bible and the events taking place around them.

The Weekly News Reel zoomed the class attendance to record heights and rejuvenated student interest in the class discussions. The teachings no longer seemed cut-and-dried; they became an inevitable part of each student's life. They actually saw the teachings of Christ mirrored about them—they saw religion bring profit and joy today!

Within an incredibly short time the News Reel feature had transformed the young people's decadent interest in current events to such an extent that the class organized a Wednesday Night Forum, and a special Debating Society. Most important, however, was the fact that the News Reel helped the young people to interpret religion in modern terms—it helped them to see the profitable workings of Christianity not alone in an ancient era, but in the very life about them today!

BOOKS are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.—*Addison.*

What I Can Do

I CAN PRAY

1. For more laborers.
2. For laborers now at work.
3. For individuals who need Christ.
4. For an awakened church.

I CAN STUDY

1. God's promises and plans.
2. The facts of missions.
3. Successful missionary methods.

I CAN PLAN

1. To influence individuals.
2. To enlist the women in my church.
3. To help in the children's work and young people's work.

I CAN GIVE

1. One-tenth or more of my income.
2. As a faithful steward.
3. Also time, leadership, friends and life.

I CAN WORK

1. For individuals.
2. For the church.
3. For mankind.
4. For Christ.

AND I WILL

Commonplace Things

By SUSANNA G. FISHER

Mere wayside flowers, weeds, lowly
things,
A spray of goldenrod,
A sea of red and gold, which flings
Its beauty up to God,
And maple-leaves of flaming hue,
And daisies white and asters blue.

We see them wheresoe'er we go;
They skirt the quiet wood,
They smile beside the dusty road
In ever-varying mood.
How colorless earth's scenes would be
But for these humble things we see.

We thank thee for the simple things;
This common earth below,
The tender sky that bends above,
The welcome airs that blow,
For smiles and tears, and work and
play—
The commonplace of every-day.

COSTUMES
That Interpret Your Plays

(*Concluded from page 34*)

Now for the contrast. With no more expense, dress Ruth as you may find authority for doing even from the Palestinian costume that still exists. Bear in mind certain reasons why this dress was and is appropriate. The natural life of a pastoral people necessitates loose and ample garments. The climate of Palestine is by no means tropical; clothes are worn for protection against the weather, not primarily for esthetic or ethical reasons. The ancient Judeans spun and wove their own cloth from native wool and flax; therefore, the textiles were not of the finest, but they *were* sturdy, made to wear for many years. Cleanliness dictated that one should wear next the body a garment of washable linen (which you will imitate with cotton sheeting), of the same simple cut that distinguished the outer, colored garment. Since the outer dress was often open up the front and put on like a coat, and since it was so ample as to interfere with household tasks if left loose, a woman often held it to her body with a long girdle. No prejudice existed against bare arms, any more than against bare legs and feet, yet the women of Palestine, then as now, often wore garments which were cut with long, flowing sleeves. Finally, there had grown up since early times the convention that a married woman did not go about bareheaded. Her hair was bound up and covered by a draped cloth, and that again by a large veil of material semiopaque or even much heavier. This costume permits the freedom of limb necessary to an active woman; there is the restriction imposed on her as a woman in a man-made society; there is the dignity of a woman who has fitted herself uncomplainingly into that society.

Thus you have, in this one appropriate biblical costume, the expression of the country, the community and the individual. Now you have only to choose a color that is right for the character, which blends with the stage picture as a whole, and you will have contributed all that is needed for an interpretive costume.

NOTE: Your costuming task will be helped if you can study J. J. Tissot's illustrations for the Old Testament. Try to consult also the following articles, or others of similar content:

National Geographic Magazine:

"Village Life in the Holy Land," by John D. Whiting (March, 1914).

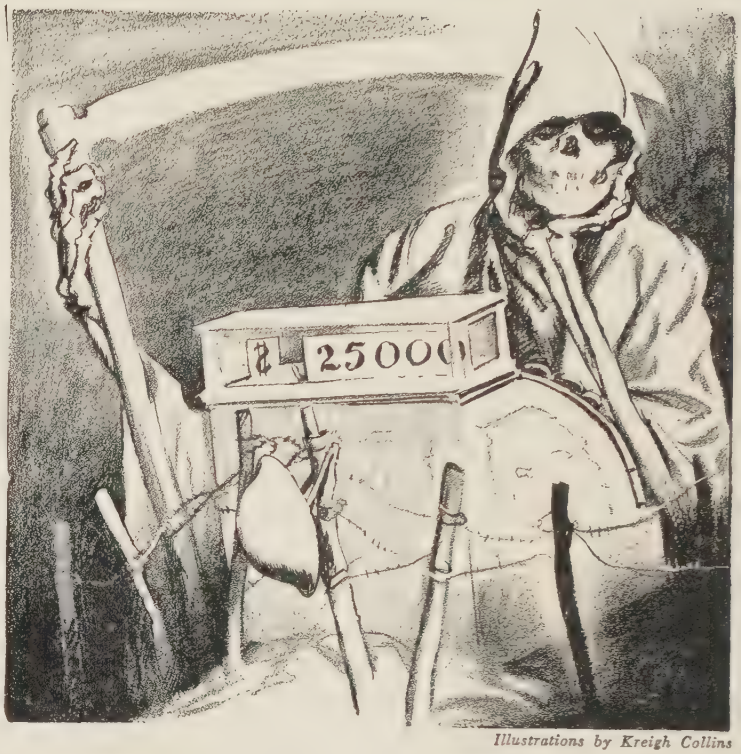
"In the Birthplace of Christianity," by Melville Chater; "Among the Bethlehem Shepherds," by John D. Whiting (December, 1926).

"Color Records from the Changing Life of the Holy Land," by Maynard Owen Williams (December, 1927).

"Bethlehem and the Christmas Story," by John D. Whiting; "Along the Way of the Magi" (photographs) (December, 1929).

POSTER No. 10

You Get What You *PAY FOR*



Illustrations by Kreigh Collins

The cost of killing each man in the World War was $25,000, and the citizens of the world paid the bill

That sum would cover the expenses of raising a man from birth and sending him into adult life with professional or business training; also, it would supply him with some initial financial capital

HELPS FOR THE LEADER

of the Intermediate Society

By Dorothy E. Claypool

AUGUST 6

A CHRISTIAN IS RELIABLE

Scripture: Luke 16: 10-12

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens*, of July 23, page 134. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together. When you have completed the reading of the material:

Prepare an Outline

I. Introduction

1. *Reliability is part of the Christian's code of living.*

2. *Can one be called a true Christian if he lacks the quality of reliability?*

II. Discussion

1. *Reliability affects your reputation.* In school work, in church work, in everything that you undertake, folks are finding out whether or not they can depend on your word. How do you feel about others who are unreliable?

2. *Reliability affects your friendships.* From your personal experiences, do you find that friendship is often based on respect for the dependability of another?

3. *Reliability affects your success in life.* From the time of your childhood you have been surrounded by folks who were constantly choosing from among your associates—some were selected for parts in school plays, some were chosen for team positions, etc. Later on in life this choosing will determine the extent to which you succeed and the choices will be based on your dependability.

4. *Reliability affects the whole social system.* An old jingle tells about the nation that was lost because a nail was lost from a horseshoe. The social order may seem a great thing to be affected by one intermediate boy or girl. But such is not impossible. The whole of Christianity may be affected by the way you live your own life.

III. Conclusion

1. *Christianity is affected by individuals.*

2. *Therefore, the individuals who compose this group will strive for a greater reliability.*

Plan a Worship Service

Appropriate Hymns (See *Hymns for Creative Living*):

108, "Are Ye Able, Said the Master."

119, "Who Is on the Lord's Side?"

122, "That Cause Can Neither Be Lost Nor Stayed."

128, "I Would Be True."

138, "Living for Jesus."

154, "Be Strong, We Are Not Here to Play."

Appropriate Scriptures:

1 Corinthians 16: 13; 2 Thessalonians 2: 15.

For a story that will bring out the worship thought, consult such books as:

Stories for Talks to Boys, by Frank H. Cheley.

Boy Days and Boy Ways, by Frank H. Cheley.

Discovering God in the Beautiful, by Nathana L. Clyde.

Margaret Eggleston has two short stories in her book, *50 Bedtime Stories*, that could be adapted to meet the needs of this service. They are entitled "The Soldier" and "The Easter Lily." In their present form they are young for junior high pupils but they can easily be arranged for an older group.

AUGUST 13

A CHRISTIAN TRIES TO BE COMPLETELY HONEST

Scripture: Luke 19: 1-10

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens* of July 30, page 142. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together. When you have completed the reading of the material:

Prepare an Outline

I. Introduction

1. *The story of Diogenes.* For the complete story of this Greek philosopher consult books of Greek history. One book that gives a good account of this cynical man is *Famous Men of Greece*, by Haaron and Poland.

2. *What this means for us.*

II. Discussion

1. *A Christian is honest in his picture of himself.* This does not mean that Christian young people must be continually examining themselves in the light of the comments of others. That sort of person would become too self-centered. But occasional "candid camera shots" do one good.

2. *A Christian is honest in his dealings with others.*

A. Does this mean that one should make it a point to tell others their faults?

B. A recent writer made a very funny story by telling the difficulties encountered by a young man who tried to spend a whole day telling the "truth, the whole truth, and nothing but the truth." Can you think of a good rule to follow in your determination to be honest with others?

3. *A Christian is honest in his thinking.*

A. List the things that usually come into the thinking of junior high boys and girls. The following are some suggestions: school problems, problems of popularity and friendship with friends of his own age, problems arising out of home situations—treatment of parents and brothers and sisters, larger social problems that affect their well-being, etc.

B. Discuss the possibilities of dishonest thinking on any of these points.

4. *A Christian is honest about his religion.*

A. In what ways can one be dishonest on this subject?

B. If you are completely honest, what questions about your religion should you ask yourself?

III. Conclusion

1. *To be completely honest is a difficult thing, but a real Christian cannot act in any other way.*

2. *What this topic means to us as a society.*

Plan a Worship Service

Appropriate Hymns (see *Hymns for Creative Living*):

104, "In the Hour of Trial."

126, "Have Thine Own Way, Lord."

128, "I Would Be True."

Appropriate Scriptures:

Deuteronomy 25: 13-16; Proverbs 12: 17-22; Isaiah 33: 13-16; Philippians 4: 8, 9; Hebrews 13: 18, 19.

Appropriate Readings:

The Ways, by John Oxenham, page 182.

Myself, by Edgar A. Guest, page 183.

The Upward Road, by Mary S. Edgar, page 183.

AUGUST 20

A CHRISTIAN FORGIVES

Scripture: Matthew 6: 12-15; Luke 17: 3, 4

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens,* of August 6, page 150. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together. When you have completed the reading of the material:

Prepare an Outline

I. Introduction

1. *Forgiveness—the definition.*

2. *Forgiveness—an eminently Christian characteristic.*

II. Discussion

1. *Why forgive others?*

A. Bodily needs demand it.

B. The daily happiness of the circle in which you travel requires that those who have erred ask forgiveness and those who have been ill-treated grant forgiveness.

C. Individual Christian growth ceases unless this ability to forgive is developed.

2. *How forgive others?*

A. By attempting to understand the reasons behind their action.

(*a*) Sometimes the mean act grows out of ill health, or scoldings from someone in authority. An inferior feeling will lead a person to do foolish things; a desire to justify past actions sometimes leads to worse ones.

(*b*) Sometimes the mean act grows out of matters beyond one's control—their basis can be found in current social and economic problems.

B. By attempting to share the blame for the act that needs forgiveness.

(*a*) This does not mean an unctious humility.

(*b*) It means a sincere attempt to find out what act of yours has led to the act committed by another. Then when you find out the extent of your responsibility, it means that you will acknowledge it and correct the situation as far as you can.

(*c*) If you knew that another stood ready to take the blame for your wrongdoing, how would that affect your conduct?

C. By treating the incident as closed after you have straightened it out.

(*a*) Examples of persons who have indicated an intention to forgive, but who continually bring the subject up in conversation and in other ways.

(*b*) Are there times when reminders of past actions may prove helpful? How can you help friends to keep from repeating former mistakes if you do not remind them occasionally?

3. *Christ's attitude and example.*

Luke 6: 27-38; Matthew 6: 12-15; 18: 21-35; Luke 17: 3, 4; 23: 33-47.

III. Conclusion

1. *The attitude of forgiveness is one that Christ desires us to develop.*

2. *Practical steps that we, as individuals, may take to develop this virtue.*

Build a Worship Service

Appropriate Hymns (See *Hymns for Creative Living*):

91, "Dear Lord and Father of Mankind."
97, "Temper My Spirit, O Lord."
104, "In the Hour of Trial."

Appropriate Scriptures:

Psalm 51; 130; Matthew 6: 12-15; Luke 17: 3, 4.

Appropriate Readings (See *Quotable Poems*):

"Live and Help Live," by Edwin Markham.

"Evening Prayer," by C. Maud Battersby. (This has been set to music and may be secured in duet or solo arrangement.)

AUGUST 27

A CHRISTIAN EXERCISES SELF-CONTROL

Scripture: Psalm 39: 1; James 1: 19, 20

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *'Teens,* of August 13, page 158. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together. When you have completed the reading of the materials:

Prepare an Outline

I. Introduction

1. *Self-control begins in infancy.*

2. *The Christian especially needs self-control.*

II. Discussion

1. *A Christian controls his body.*

A. A strong body is one of the best means of self-expression, but there is no use to express self if you have not learned to control self.

B. Areas in which junior high boys and girls need to learn physical self-control.

C. What do you think of the self-control indicated by those boys and girls who claim they can stay up late night after night?

2. *A Christian controls his emotions.*

A. It requires great self-control to keep hold of the thoughts and the emotions.

B. Examples of the difficulty of emotional control—while the hands are busy with one task, sometimes the mind races ahead on other thoughts; it is so easy to slip into angry thoughts about someone even though you never utter a word aloud.

3. *A Christian controls his words.*

A. The practice of counting ten before expressing your mind.

B. The practice of sleeping on a nasty letter before you send it.

C. The parable of the priest, the peasant and the pillow.

4. *A Christian controls his growth.*

A. The ease of controlling physical growth.

B. The difficulty, but the possibility, of controlling spiritual growth.

III. Conclusion

1. *Self-control is a Christian duty.* Someone has said, "A bad-tempered person is like static, interfering with all the music of life, and making continual and meaningless discord in the home and out."

2. *Steps that lead to self-control.*

Build a Worship Service

Appropriate Hymns (See *Hymns for Creative Living*):

97, "Temper My Spirit, O Lord."
102, "Lord, for Tomorrow and Its Needs."
108, "Are Ye Able, Said the Master."
128, "I Would Be True."
154, "Be Strong, We Are Not Here to Play."

Appropriate Readings:

The Upward Road, by Mary S. Edgar, page 183.

Myself, by Edgar A. Guest, page 183.

Scripture Passages:

1 Corinthians 9: 24-27; Acts 24: 24-27; Galatians 5: 16-24.

Stories (see *Seventy-five Stories for the Worship Hour,* by Eggleston):

The Lucky Girl.
The Cost of His Gift.

HELPS FOR THE LEADER

of the Senior Society

AUGUST 6

BEAUTY AS AN AID TO WORSHIP

By Edgar C. Smith

Scripture: Rev. 21: 10-27

(Read first the material on this topic printed in the story-paper, *Young People*, for July 23, page 232. It would be well, also, to review the printed helps in *Young People* and the BAPTIST LEADER for last Sunday's topic, for the subjects form a unit. Last week we discussed the why and how of *seeing* beauty in the commonplace; this week we consider the why and how of *using* beauty, as an aid to worship.)

The Scripture Lesson

Those who chose it were bold. It is taken from a most difficult book of the Bible to understand, over which there has been much controversy and often unfortunate divisions. Be on your guard, therefore, and do not spend too much time trying to determine the meaning of these eighteen verses of our Scripture lesson. Be content to point out, if you care to, a few of the beautiful ideas that are suggested in them, without being dogmatic in your presentation.

The important thing is to appreciate the reason why this Scripture was so boldly chosen. It is a beautiful illustration of our topic. It represents a deliberate attempt by its author, under the inspiration of the Spirit, to paint such a beautiful word-picture of the New Jerusalem that certain emotions of worship would be aroused in its readers and hearers. So when you refer to the Scripture in the meeting, therefore, point this out. The relation of the Scripture lesson to the topic should be made clear. To help in this, assign the reading of the passage to someone capable of bringing out its beauty.

The Worship Setting

This service would go well out-of-doors in a natural scene of beauty in a grove, lakeside or on some hilltop; or it could go effectively indoors with a representation of nature's beauty set up in the church. It could be such a setting as the church chancel with its colored windows, organ, etc.; or, if this is not available, the central feature could consist of a beautiful symbol—a cross, a flag. You might work out some special lighting or color effect, a ritual, a ceremony.

But whatever the background, remember to make the setting beautiful. Every phase of the service should be as beautiful as possible, so that the meeting will, itself, be a demonstration of the truth of the theme that beauty does aid worship. Each element in the worship service should be chosen with a view to its fitness. Beauty of expression and movement should characterize the conduct of the service. Everything should be done, through the deliberate employment of beauty, to produce a satisfactory worship experience for the group without their being conscious of its deliberateness.

The Hymns

The choice will depend somewhat on the setting. It being summer-time, nature hymns will fit in particularly well (see the suggestions of hymns for last week's meeting as printed in the July BAPTIST LEADER).

Choose beautiful hymns, and familiar ones. The singing of unfamiliar ones will not be very inspiring. If a new hymn seems desirable, it can be sung by special singers who have practised and learned it for the occasion. Or the hymn could be read by the group instead of singing it.

By the way, have you ever used a verse-speaking choir? Beautifully done, this can be very effective. And how about vestments for the choir-members to lend color and beauty to the meeting?

Supplementary Material

Scripture:

Genesis 28: 10-22. A beautiful dream that induced worship.

Exodus 25 to 29. Beautiful possessions offered to beautify the tabernacle.

Amos 5: 21-24; Isaiah 1: 10ff. A warning against mere show and formalism in worship.

Psalm 84. A "church-sick" man who went to the Lord of the house when he could not go to the house of the Lord. (Was it David, a fugitive from Saul?) This passage is printed as a responsive reading on page 171 of *Hymns for Creative Living*.

Books:

FISKE, *The Recovery of Worship.*

MAUS, *Christ in the Fine Arts.*

MATTOON, *Services for the Open.*

SHAVER AND STOCK, *Training Young People in Worship.*

CLYDE, *Discovering God in the Beautiful.*

Questions for Discussion

Why is worship important?

What opportunities to worship do the young people have in your church? Are these satisfactory experiences?

Would the addition of some beautiful elements improve the worship services of your church or society?

What beautiful things have helped you to worship?

What is your opinion of building large, expensive churches for the sake of beauty? Would money spent on stained-glass windows (or parks and museums) have been better spent to relieve the poor or educate youth?

Is there danger of formalism and hypocrisy in worship that stresses the beautiful? Any more so than in ugliness?

Which denomination most nearly approaches the ideal of worship in their services?

What is the meaning of "Worship the Lord in the beauty of holiness"?

Do you think that the artistry of the movies is compelling the churches to give more thought to beauty in worship?

For the sake of beauty should prayer be impromptu or carefully prepared?

Has the experience of the poet (see "God's Temples," page 179 of *Hymns for Creative Living*) ever been yours? What do you think about it?

AUGUST 13

WHAT CAN WE DO ABOUT INTEMPERANCE?

By Dorothy E. Claypool

Scripture: Proverbs 23: 29-35

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People*, of July 30, page 240. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together.

Prepare an Outline

I. INTRODUCTION

1. *The situation today in our country.*

2. *Remarks of prominent physicians and scientists who are in a position to speak authoritatively about the alcohol situation.*

Eight percent of the national income, or five billion dollars annually, is being spent for liquor.—*Roger Babson.*

Alcoholism ranks with syphilis and tuberculosis as one of three great diseases.—*Dr. Herman Bouman, Professor of Psychiatry and Neurology at the University of Amsterdam.*

II. Discussion

1. *The Question:* "What Can We Do About Intemperance?"

2. *Solutions:*

A. Drink moderately. Can a Christian approve of the theory of moderation?

B. Refuse to drink.

C. Destroy the liquor evil. How?

(*a*) By the use of anti-liquor propaganda.

(1) Advertising.

(2) Movies.

(3) Radio.

(*b*) Through an educational crusade.

(1) An intelligent program of graded instruction in the public schools; in the church schools.

(2) Youth action in the organizations for adolescents.

(*c*) Political action.

(1) Select candidates for public office on the basis of their past actions in the matter of alcohol, not on the basis of what they say they will do.

(2) Express to the public officials repeatedly your sentiments in the matter of alcohol legislation.

III. Conclusion

1. *Decide the course that your society shall follow on this subject.*

2. *Appoint committees to carry out the wishes of the group.*

Additional Materials

Write to The American Baptist Publication Society, Christian Education Department, 1701-1703 Chestnut St., Philadelphia, Pa., and ask for leaflets and materials on the alcohol problem. Ask particularly for such leaflets as:

Who Has the Right to Drink? by D. Stewart Patterson.

Sophisticate, by Zona Gale.

It's the Drinker Who's a Sissy.

Liquor—Social Menace.

Alcohol—Food? Drug? Poison?

America's Liquor Bill—1938.

Alcohol, a Psychological Problem.

Angelo Patri to American Youth.

Intoxicating Liquors in the United States in 1937.

One of the best books on the subject is *Alcohol Problems Visualized,* published by The National Forum. It sells for seventy cents in any Baptist bookstore.

Settle the Question

Four ways proposed to solve the alcohol problem are:

"Cut out the private profit."

"Separate the sale of hard liquors from beer and wine."

"Use the taxing power for control, not for revenue."

"Abolish the entire traffic."

What arguments can you prepare pro and con these solutions?

Appropriate Hymns

(See *Hymns for Creative Living*)

157, "Where Cross the Crowded Ways of Life."

154, "Be Strong, We Are Not Here to Play."

149, "Once to Every Man and Nation."

97, "Temper My Spirit, O Lord."

93, "God, Who Touchest Earth with Beauty."

AUGUST 20

WHAT CAN WE DO ABOUT GAMBLING?

By Dorothy E. Claypool

Scripture: Amos 8: 4-10

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People,* of August 6, pages 248. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together. When you have completed the reading of the materials:

Prepare an Outline

I. Introduction

1. *The gambling situation in America.*

A. Illegal.

B. Propaganda for legalization.

II. Discussion

1. *Gambling is wrong.*

A. All life is a gamble—true or false? Can a Christian make such a statement truthfully?

B. I like to take a chance! Does the professional gambler ever take a chance?

C. Gambling and good government.

D. Gambling and sound business.

E. Gambling and sport.

2. *But what can we do about it?*

A. *Do nothing.* This is easy, but in the long run it may turn out that we took the hardest course.

B. *Enforce existing laws.* An aroused public opinion could insist on law enforcement.

C. *Insist on effective legislation.* Instructions to the law-makers of the states should be clear and frequent.

D. *Arouse church action.* In the past, concerted church action has been instrumental in bringing about many needed reforms. But the church must stay awake so that those reforms are not made ineffectual.

E. *Discuss the matter intelligently.* The only way to be effective about any matter is to be well informed, and the only way to influence others to your way of thinking is to present sensible informational arguments.

III. Conclusion

1. *The general opinion of this society about gambling.*

2. *Plans for future activities on this subject.*

Additional Material

Fools' Gold, by Deets Picket. Price, 25 cents.

Gambling: What About It? by G. D. Egbert. 5 cents.

Tickets to Fortune, by Bender.

Living Issues Leaflets: Single copy free; 50 cents per 100.

Bingo.

The Gambling Mania.

Magazine Articles:

"How About a National Lottery?" by Mr. Pro. *Reader's Digest,* March, 1938.

"The Modern Gambling Craze," *Watchman-Examiner,* September 9, 1937.

"Gambling in the Churches," *Christian Century,* June 3, 1936.

"America Gambling: Half of the Nation Made Bets in 1938," *Life,* February 6, 1939.

For additional information write to the International Reform Federation, 134 B Street, N.E., Washington, D. C.

AUGUST 27

WHAT CAN WE DO ABOUT MISLEADING ADVERTISEMENTS?

By Milton C. Westphal

Scripture: Isaiah 30: 8-13; Proverbs 12: 22

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Young People,* of August 13, page 256. This development is offered in the story-paper so that it will be available to all members of your group. You, as leader, cannot plan an adequate discussion of the subject unless you have studied this material and added to it such additional facts as you can get together. When you have completed the reading of the material, consider the following suggestions:

The Devotional Period

This topic may not lend itself readily to the devotional spirit because it is disturbing and provocative. It might be well, therefore, to provide for a ten-minute period of worship at the begin-

ning of your meeting, and before any part of the topic has been presented. A suitable worship theme might be, "First Things First." Matthew 6: 25-33 offers an appropriate Scripture lesson; as an alternative choice see Luke 14: 16-24.

Appropriate hymns could be chosen from *Hymns for Creative Living.* See the following suggestions:

143, "God of Our Youth to Whom We Yield."

159, "God Send Us Men, Whose Aim 'Twill Be."

119, "Who Is on the Lord's Side?"

Open the prayer period with a remark like the following: "Since our lifetime and our life energy are limited, let us pray that we may not preoccupy them with little things, lest the great things be lost to us."

A Project Study of Advertising

In order to create an active interest in the topic, assign to a half-dozen of your members the task of judging the quality and type of advertising in the following magazines: *Fortune, Esquire, The National Geographic, The American Magazine, Colliers, The Saturday Evening Post, Life.* Ask those who take part in the project to report their findings on the basis of the following considerations:

What percentage of the advertisements represent a legitimate effort on the part of advertisers to sell a good product to the persons who really need it?

How large a percentage of advertising copy deliberately attempts to create fear in the minds of readers so that they may be prompted to buy?

How many advertisements encourage the purchase and use of articles that might prove harmful to the health and morals of consumers?

What industries seem to be spending the most on advertising?

Ideals of a Christian advertising man. It would be an interesting exercise to attempt to formulate a statement of the ideals of the Christian advertising man. Would his profession of Christianity dictate that he must refuse to write advertising copy for the sale of goods that are adulterated, unjustly priced, or dangerous to health and morals? Is it reasonable to expect a man in the advertising business to apply his personal Christian standards in the carrying out of his business program? Do you think there is enough available legitimate advertising business for the Christian to make a living and still keep Christian standards in business? Do you think that the Curtis Publishing Company could have afforded to refuse liquor advertising if its publications had not been so well established? In the long run do you think liquor advertising pays the publisher?

Plans for Christian action. Recently Governor James of Pennsylvania exercised his authority as chief executive of the commonwealth by demanding that the State Liquor Control Board henceforth refrain from advertising the wares obtainable in the state liquor stores. He insisted that the original plan in creating the control board was to make liquor available to those who demanded it, and not to create new demands for it. This significant stand on the part of Governor James proves the contention of dry leaders, namely, that if Christian people would take the trouble to insist that the present laws be enforced the forces of unrighteousness would not have such an easy time of it.

Do you think it would be desirable for the sake of intelligent Christian action to write your state senator, asking for a copy of laws governing advertising?

Would you favor trying to form a pressure group, consisting of the church members in your town or city, for the purpose of protesting to local newspaper editors regarding any misleading advertisements they might be running?

Could county and state B. Y. P. U. or C. E. organizations launch an educational campaign for the purpose of arousing sales resistance against avowedly misleading advertisements?

Books by the Consumers' Research Foundation

One Hundred Million Guinea Pigs, by Arthur Kallet and F. J. Schlink.

Eat, Drink and Be Wary, by F. J. Schlink.

Skin Deep, by M. C. Phillips.

How to Make the Most of Private Devotions

(*Concluded from page 38*)

can happen to anyone who thoughtfully and earnestly makes use of quiet times for fellowship with God.

An immature Christian should not be left to himself to grope about in his private devotions. He will make more rapid and substantial progress if he can share with others some of these quiet-time experiences. The best plan, where the numbers permit it, is to have a group, not exceeding twenty, who meet together weekly to consult with one another and with an adult counselor. In such a group, prayer and testimony should be relatively easy. The members of the group should be of approximately the same age and degree of maturity. Thus, the experiences that they share will be similar. The spiritual achievements of one will encourage others to strive for similar achievements. Descriptions of the personal victories of others foster confidence and patience in oneself. This fellowship of the devotional life may be as precious and as stimulating as the experiences that come during one's own time of private devotions.

WHAT WOULD YOU DO?

An Alternate Discussion Topic

Too Much Royalty

By CLARK R. GILBERT

(*Today, as always, young people face many problems—in business, at home, in their contacts with their associates, in religious activities. It is not always possible to lay down hard and fast rules that will enable a person to meet each problem in a satisfactory way. But Christians can take their Christian principles and apply them in the hope of reaching a solution. Use the following problem as an alternate society topic for discussion. Think the question through carefully and try to reach a satisfactory conclusion. More of these questions will appear from time to time.*)

A famous writer looked over his accounts. "I couldn't have that much due me from royalties on that book," he thought to himself. "That last eighty-five dollars they paid me must be a mistake." A check-up showed that the publishing company had overlooked the eighty-five dollars royalty paid in advance and so had made the payment twice.

The author already had spent the money. He reasoned that the company probably would not find the error. "Anyway," he argued to himself, "they paid me an awfully low royalty when I first began to write books for them. Too low, in fact. This eighty-five dollars will help to make up for that."

However, the next day he found the matter coming back to his mind. It bothered him when he tried to write. His conscience said: "You got all you deserved when you first began to write. The company took a big chance when they accepted your first book. Since then they've published five of your books. They once told you about a mistake you made in their favor. Better send that money back."

About noon that day the mail arrived. In it the author found the check for one hundred dollars that he had intended to use for a short business trip. After lunch he wrote a short letter of explanation to the publishing-house and enclosed his personal check for eighty-five dollars.

What would you have done?

THE YOUNG ADULTS
and Their Relationship to the Church

By BERNICE H. ROBBINS

MANY young adults, sad to say, are content with formal membership in the church. Being church members, they give little or no further thought to church relationships. That Christian leaders need to give serious consideration to the enlistment and utilization of young adults cannot be questioned. No group presents a more serious problem or a more inspiring challenge.

For years we have been reminded of the exodus of adolescents from the church school. That loss is a heavy one, but what is even more distressing is the small number of young adults attending the church services and having vital contact with the church progress. These young adults need the church, and the church needs them, if it is to meet adequately the situation which confronts it.

Many of them are connected with the church only through membership in a society or class. This organization may function almost entirely in a social and recreational way; its chief recognition of affiliation to the church or church school may be the making of a financial contribution. Such groups noticeably fail to contribute of their numbers to the teaching staff of the school, and this despite the fact that out of the homes established by the married young adults come the largest percentage of the children enrolled in the school.

It is quite generally recognized that in most cases by the time the first child has arrived in one of these newly established homes, both husband and wife have dropped their active participation in church undertakings. Only a comparatively small number of these parents resume their place in the life of the church thereafter—a serious loss both to the home and to the church.

If home ties could be accepted as a valid reason for this state of affairs, we might look upon the situation with less concern. But it is observable that these young parents continue their interest and participation in business and social organizations. We cannot treat the problem lightly.

With an ever decreasing amount of time and effort devoted to religious education in the average home, children are increasingly dependent upon the church for Christian instruction and training. But if the religious education of growing boys and girls is to yield the best results, there must be the closest possible cooperation between the home and the church. Parents and church leaders must combine their efforts and resources.

Generally speaking, young adults fall into two major groups: the business group and the parent group. The former are thinking primarily of economic and social problems; the latter, while not free from economic problems, are thinking more largely in terms of family relationships. For each of these groups a distinctive type of leadership and program is required. Those who have been doing the more significant experimental work with this age group have encountered a number of definite problems and have met with varying degrees of success.

Let us say that by young adults we mean those who are between twenty-five and forty years of age. There cannot be a hard and fast defining of the group in terms of age limits, for in their case social and economic factors are more significant than exact age. But with this understanding of the group, let us ask what steps may be taken to attract and hold these young adults to the church and to the church school. The mention of a few such steps may suggest additional possibilities to those church leaders who are concerned to arouse the interest of every member of the family in the church's program of religious education.

A Progressive Curriculum

First, our thinking with respect to curricular material and program planning must be progressive. Only a progressive curriculum can meet the ever changing needs of our constituency. The family is in a continuous process of change, and so also is the public school system. The church, likewise, must move forward, if it would keep abreast of the interests and needs of its constituency.

By making the proper adaptations and adjustments in every department of the church school, there should be left no point at which there is an appreciable falling off of regular attendance. Special efforts along this line should be directed toward the high-school department and the young people's department, for when boys and girls have reached this age and stage, their attendance at the church school is no longer the result of parental authority and oversight, but has become voluntary. A similar attention to this matter in the adult groups will extend the appeal of the church school, until eventually all the members of the family find in the church an answer to their spiritual needs.

The average high-school boy or girl is far more interested in his own problems of adjustment and in finding a satisfactory solution of his own life situations than he is in studying individuals and situations in the past. Other agencies are offering instruction in such subjects. The church should adopt and give spiritual content to the wealth of material available, and thus present ideals of family relationships to those who will soon become the home-makers of our land.

Now, if we carry forward this idea of meeting needs, rather than prescribing materials for age groups, we shall offer both the younger and the older adults instruction which is definitely related to their every-day experiences. Young business people may discover from their discussions what is the Christian viewpoint with respect to business problems. Young parents may find help in formulating a Christian philosophy of life for themselves, and be aided in interpreting God to the little children growing up in their homes.

Meaningful Service Projects

Second, before high-school boys and girls have become young adults and have home and family ties as a possible excuse for quitting the church and its activities, definite plans should be made to hold their interest by meaningful service projects, either in their home church or in the world field. Many churches fail to do this in thoroughgoing fashion. They are too willing to

accept the time-worn excuses: "Now that I am in college," or "Now that I am working, I do not have time for church affairs."

But the fact is patent that many college young people find time for extra curricular activities and for projects which give promise of personality development and satisfying friendships. Young business people engage in the activities of all sorts of organizations requiring time and energy, but offering apparently compensating attractions.

What the Church Can Do

The church should present challenging opportunities for service and fellowship, with similar rewards. The church also should furnish an outlet for the idealism of college youth. It should afford young business people with an opportunity to discuss the application of Christian principles to social and business life today.

When these young people marry, the church should further challenge their talents. The approach of the average church to these young adults has been too casual. Few of them will flatly refuse a request for a specific service, especially if that service is in line with their talents and interests. In fact, many of them become definitely attached to the church through such activities. When a church school secretary dropped out temporarily, her husband became acting secretary. When she returned to her post, he was invited to become the treasurer of that school. Thus, through definite service, both husband and wife were held by the church, whereas they might have been lost, had the church leaders been less diligent.

The years when these young couples are raising their families offer additional possibilities. Many young mothers who are not free to attend meetings held in the church, are glad to render their service at home. This may take the form of secretarial work, of telephoning, of making favors and decorations for church tables, of entertaining small church groups in their homes, or of caring for the children of other mothers, who are thus left free to attend or to assist in church services.

There are times when young adults are especially responsive to the church; when they marry is one, when the first baby arrives is another. Often parents decide to become church members when their boys and girls come into the membership of the church school. At these times, it often is possible to enlist the parents for some definite responsibility or service. This is a good time also to start a study group in parent and family education. These active, interested persons are the ones most likely to form the nucleus of such a class.

Education for Parenthood and Family Life

Too often parents do not recognize their vital need for religion until their children have reached adolescence. By that time the opportunity for helping these young people to a personal religious experience all too often has passed. Both the parents and the young people then find themselves looking about for something to take the place of that which they missed along the way.

One of the significant discoveries of recent years in the area of family relationships is that many parents are without a Christian philosophy of life for themselves, and that they are ill-prepared to help their adolescent children discover one. This is especially tragic, for the children, when old enough to think things through, may conclude that their parents, in this time of uncertainty and insecurity, have not found in Christianity the stabilizing force and supporting power that they needed.

In view of all this, there is urgent need to develop leaders trained to give council to those in the parent group. We do not mean "specialists" or "experts," so-called, for the average parent hesitates to discuss his problems before such people. Rather, we must think in terms of selecting and training a few well-adjusted men and women within the church, who, by their understanding and experience, can help young parents to find their way in the realm of personal and family religion.

Literature dealing with every phase of parent and family education is now available, and in abundance, for group study. But the need for leadership which will give a spiritual interpretation to the every-day experiences of family life is still a major problem in launching a program of parent education in our churches. When such leadership is available, there still remains the problem of arousing the young adults to a proper understanding of their needs and responsibilities. But first of all, perhaps, the churches must open their eyes to the opportunity which is theirs in working with this group. ■

Improvements!

Watch for the striking improvements to be made in *Adult Class* and *Home Department*. Beginning with October, these popular quarterlies will appear in a smaller, more convenient, and more usable size. In order that there may be no reduction in the amount of helpful material furnished, each will be increased from sixty-four to eighty pages. They will be printed from new type which is clear and easy to read. They will have more attractive covers. All this, and no increase in price!

The Call to Service

By George M. Dodson

Telling people to do some task in the Sunday school will accomplish poor results. Asking them to do it will prove more successful. The best method of all is to call for volunteers. In this way the superintendent will gain a group of workers who are efficient and interested because they are doing the things they want to do.

A leader who sets down a list of tasks to be done and then writes after each the name of some member, may be surprised to find cooperation almost entirely lacking. He may feel that the reasons given for not doing the work are really only excuses. What he fails to realize is how widely ability, interest, and available time vary among the members of his group; in consequence, he is unprepared for the poor response he receives to his requests.

The volunteer method gives each member the opportunity to select the tasks for which he considers himself best fitted and for which he can find time. Since he makes his own decision, he feels thereafter a sense of personal obligation to see the job through to a satisfactory completion, and the interest that prompted him to volunteer will aid him in doing the work quickly and well.

For the leader to use the volunteer method in his work demands only a change in approach to the work that must be done. When the members are gathered together, the list of jobs is read off and discussed one by one. When everyone knows exactly what will be necessary in the way of ability, time, and effort, a call is given for volunteers. Allowing time for the members to think over the proposition, the leader makes it clear that the project must be dropped if no one will look after it. If the group is convinced that the work proposed is worth while and needed, such an appeal will seldom fail.

Some members would volunteer gladly, but they dislike to put themselves forward. Patience at this point is a virtue which will reward the leader well. Those who take plenty of time for deciding before they make a promise, usually prove the best workers in the end.

Sometimes a discussion of the easier tasks first will put the members in the proper frame of mind for the more difficult undertakings. The tasks thereby will be distributed among the members more evenly than ever. The call to service has an appeal that assigned duties never can have. The leader who fosters the volunteer spirit among the members of his group never will lack plenty of efficient help.

International Sunday School Lessons

Theme for the Quarter: Solomon to Isaiah

Aim: To discover how we may be more effective Christians through a consideration of certain characteristics of some of Israel's kings and prophets and of the situations in which they succeeded or failed in God's sight

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

LESSON 6—AUGUST 6

Elijah: A Life of Courage

1 Kings 18 : 1-46

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

KEY VERSE: *The Lord is far from the wicked: but he heareth the prayer of the righteous.—Proverbs 15: 29*

TO BE READ EACH DAY

July 31. M. Elijah Before Ahab. 1 Kings 17: 1-5.
Aug. 1. T. Courage to Challenge Evil. 1 Kings 18: 17-21.
Aug. 2. W. Repairing the Altar. 1 Kings 18: 30-35.
Aug. 3. T. Calling on God. 1 Kings 18: 36-39.
Aug. 4. F. Condemning Crime. 1 Kings 21: 17-20.
Aug. 5. S. Crown of a Courageous Life. 2 Kings 2: 9-11.
Aug. 6. S. A Song of Courage. Psalm 27: 1-5.

SCRIPTURE SAYS—

By J. W. Bailey

The Story of Elijah. Elijah is introduced to us in 1 Kings 17: 1. He is called the "Tishbite," which may mean that he came from a town called Tishbe, located in the country of Gilead on the east side of the Jordan River. Of his earlier history we know only what we read in 1 Kings, Chapter 17, and in Chapter 18, verses 7 to 15. To get the entire story of his thrilling life, read on to 2 Kings 2: 12.

The Story of Ahab. Ahab was the son of Omri, an account of whom is found in 1 Kings 16: 16-28. He was a man of vigor and secured his kingdom by victory in a civil war. His character is set forth in a brief description in 1 Kings 16: 29-33. This man of force was married to the equally forceful Jezebel of the royal house of Tyre. Her father had secured his throne by insurrection and murder, and she was a true daughter of her father's house. Her influence over Ahab was great. The laconic statement in 16: 31 about the worship of Baal which came into the country of Israel with her is a hint of the religious conditions that developed under Ahab. The story of this Baal worship and of the contest of Elijah and Elisha over it gets more space in the Old Testament than any other situation that developed in the time of the kingdom. Ahab was forceful, but he was not so unscrupulous as Jezebel. She ruined both herself and her husband by her wickedness, and brought about one of the greatest crises in the history of Israel. The final chapter in the story may be read in 2 Kings 10 and 11.

The Prophets. The prophets of this time evidently were not all of the character of Elijah. From 1 Kings 18: 4, we learn that previous to the events of this lesson, Jezebel had sought to destroy all of them. But at least one hundred had been saved, in two companies of fifty each. At a somewhat later time, there were four hundred prophets who were associated closely with the court of King Ahab (1 Kings 22: 6), but they were "hangers-on." They were concerned first of all with the will of the king. They were what we would think of today as hired professionals. Religion really meant nothing to them.

Prophets of Baal. In 1 Kings 18: 19 we read of "four hundred and fifty prophets of Baal, and the four hundred prophets of the Asherah." These four hundred and fifty are mentioned again in verse 22. They were men who promoted the worship of Baal under the influence and leadership of Jezebel. The prophets of the Asherah were men who were connected as leaders with the obscene worship that was carried on at the "high-places" and "groves" in the country. 2 Kings 23: 4-15 tells the story of the Great Reformation in Israel and Judah in the days of Josiah, two hundred and fifty years after the time of Elijah. This obscene worship was a part of the life of the people of Israel all through their history. The frenzied actions of the worship are indicated in 1 Kings 18: 28, 29.

Mount Carmel. The scene of this lesson is in the northern part of Palestine. The place of the sacrifice and the place of the killing of the prophets of Baal are still shown. A monastery is located at the top of the mountain, above the place of sacrifice. A statue of Elijah is also there. The river Kishon flows through the Plain of Es-

raelon which lies to the north of the ountain. From the top of Carmel, ıe commands an inspiring view in ery direction.

1 Kings 12 tells the story of the divi- on of the kingdom of Solomon into ıe two kingdoms, Judah and Israel. he house of David continued on the ırone in the kingdom of Judah, with ıe capital in Jerusalem. In the time f Ahab, king of Israel, the king of ıdah was Jehoshaphat, who had suc- eeded his father Asa (1 Kings 15: 24), ıd was the fourth in line of succes- on after Solomon. The accepted ates for his reign are 876-851 B. C.

SPIRITUAL RESPONSE

By W. W. Adams

No one loves a coward. Everyone dmires a man of courage. We there- ore admire Elijah.

The Latins had a small word, *cor*, eaning "heart." From this word we erive several words, among them being *ordiality*, *courage*. Courage has to do ith the heart.

"Out of the heart are the issues of fe." "Out of the abundance of the eart the mouth speaks." Life, in word ıd deed, is the heart manifested.

The biblical record presents Elijah s a man of action. It is action that ortrays the courageous qualities of this an.

It required courage to leave Gilead ıd go to face Ahab. Jezebel's hostil- y to God's prophets was well known. oubtless in answer to prayer, God oved the heart of Elijah to take his and against the idolatry of the land, s fostered by the king and queen.

It required courage to say to Ahab: As the Lord God of Israel liveth, before hom I stand, there shall not be dew or rain these years, but according to y word" (1 Kings 17: 1). God had etermined to check the sin of the land, ıd Elijah is his spokesman. Tragedy es ahead for both the rulers and the ation, unless idolatry is uprooted.

Courage was necessary to obey God's ommand and to go hide by the brook, herith, relying upon ravens for food, ıd later to journey to Zarephath, near ıe home of Jezebel, the arch-enemy of ll true prophets. Faith and trust in ehovah supplied the necessary courage o obey his word at every turn.

The word of Jehovah becomes more xacting as this great drama moves ward the climax. "Go, show thyself nto Ahab; and I will send rain upon ıe earth." Knowing the fate of most rue prophets of Jehovah, at the hands f Ahab and his wicked wife, Elijah as dauntless in obeying the word of ehovah.

"Art thou he that troubleth Israel?" By this question, Ahab intended to strike fear into the heart of Elijah and cause him to plead for mercy and perhaps, as the price of safety, to call upon Jehovah and break the devastating drouth. For, more than three years earlier, Elijah had declared that rain would come only at his word.

Elijah is ready for the testing time. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." You and your idolatrous practices lie back of Israel's troubles.

Elijah will drive home this daring accusation by proving it to be true in dramatic fashion. Or rather, he will let God furnish the proof. Elijah keeps the initiative. He orders Ahab to assemble the prophets of Baal on Mt. Carmel. Ahab obeys. Elijah faces the people, in the hearing of the prophets, and challenges them to follow Baal or Jehovah. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

Silence among the people was Elijah's opportunity. He asked for two bullocks. One was to be chosen by the prophets of Baal; he would take the other. They would rely upon their God to furnish the fire. "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."

Elijah is concerned not for his own glory or safety, but for the glory of Jehovah and the welfare of Israel. He would prove who is God, that the people might choose to follow him.

Elijah's courage is nowhere more pronounced than when he ironically taunted his helpless opponents. "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." No trepidation in the heart of this man as he faces hostile rulers and false prophets!

Elijah is majestic in his bearing. Calling the people to him, he repaired the altar of Jehovah, prepared the sacrifice, and made it secure against fire set by man. The moment of supreme courage had arrived. He literally "stakes his life" on the reality and power of Jehovah. "O Lord . . . let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me . . . that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

Courage was crowned with full victory. "The Lord, he is the God."

LESSON APPLIED

By Howard K. Williams

Does it take courage to live a Christian life today? What is courage? What is Christian courage?

The purpose of this lesson is to show the courage that characterized the life of the Old Testament prophet Elijah, that his example may help us in our day to live courageously. Apply the lesson to the every-day life of the class members!

Meet Elijah!

Read attentively 1 Kings 17 to 20 and 2 Kings 1: 1 to 2: 15. Be able to describe the events in the life of Elijah before and after the incident related in this lesson. For making understandable your presentation of the lesson, there is nothing more effective than a picture well painted with words that stimulate the imagination.

Elijah, when introduced to us, is a full-grown man; already a prophet with power. The Bible makes no definite statements about his birthplace or his genealogy. He appears suddenly before Ahab, the wicked king, with a prophecy of "No rain till the Lord tells me to say so." He hides in Cherith, where he is miraculously fed. In the third year he again suddenly appears and arranges this test.

In a cup-like hollow on the side of Carmel, furnishing a natural amphitheatre, Elijah met the four hundred and fifty priests of Baal and the four hundred priests of the Asherah—one against eight hundred and fifty! But the one was on God's side. The test was to be by fire. Baal was the sun god. If he had any power at all, it would be in the realm of fire. It was a fair test, they thought, with perhaps a slight advantage in favor of Baal. The crowd assembled to see the strange contest. The altar was constructed and the offerings placed. Then the priests of Baal cried to the sun god. The sun rose and its heat poured down upon the altar and upon the expectant multitude, but nothing happened. The frantic cries of the desperate priests rose and fell in monotonous rhythm. The sun began its descent toward the west. Then with dignity born of faith in Jehovah, Elijah called and God answered.

The Source of Courage

Then a strange thing happened to Elijah. Though he had stood undaunted, challenging the people to decide for God, and defying the king and the priests of Baal, he now runs away and hides himself. We find him at last under a juniper-tree, wishing for

death. What has happened to his courage? Then comes sleep and food and God's voice in the quiet stillness. Courage returns. Elijah goes forth in power, anointing kings and denouncing the wicked Ahab. He so lives that Elisha, his disciple, cries out in admiration and longing, "Oh, that I might have a spirit like yours!" Where did Elijah's courage come from? Certainly not from the external victory on Mount Carmel, and not from God's might, evidenced in the noisy storm. It came during the stillness; it came when the prophet heard God speak.

Your courage to live triumphantly will not come from any external cause. It is only as God speaks to your heart, and as you hear and believe him that you will have courage to live, and to live *right.* Only then is life worth living.

One day in a railroad station, a man in a near-by telephone booth said, "Speak louder; I can't hear you!" After a long time, he shut the booth door. He should have done that at once. The noise of the trains and of the people was so loud he could not hear the voice over the wire. Nor can we hear God's message unless we are quiet in his presence. Courage to live comes in quiet tryst with God. "They that wait upon the Lord shall renew their strength."

Do you spend much time alone with God?

What Is Courage?

Look up the word "courage" in your dictionary. The word is derived from a Latin word meaning heart. We say we "lose heart," when we feel we have not the courage to go on. When a man loses heart, he loses the battle. The Scots like to tell the story of the heart of Robert Bruce. When Bruce had been killed, when the battle was going against them, his followers cut his heart out and threw it in the midst of the enemy, with the shout, "The heart of Robert the Bruce." In the effort to recover the heart, they drove back the enemy. The heart gave them courage to follow.

Moral Courage

Gandhi is an example of the sort of courage that wins. When evils arise that he would conquer, he fasts. He has courage to believe in the power of self-sacrifice. Mr. Charles Wells graphically tells of the coming of the enemy into a section of India. The British had decided on the subjugation of a certain province and had sent a crack Scotch regiment there. The people appealed to Gandhi for help. He told them what to do. On the day of the entrance, the regiment came with their tractors and horses and up-to-date paraphernalia of war. Then suddenly they stopped. The order to advance was given again and again, but this regiment that had advanced against all sorts of shot and shell stood still. Why? The people had thrown themselves in the way and would not budge. They had the courage to lie still, to be mashed flat if need be. They had the moral courage to die for a cause. A man does not really live unless he has found something for which he is willing to die.

Jesus had the courage to keep quiet and he had the courage to speak. Paul could stand before kings with no fear. On the boat sinking at sea, he was the only man who could say, "Be of good cheer!" He could sing at midnight, in a prison in a foreign land. That takes courage. Moral courage is the highest type courage.

Your Courage

Lying still because of absolute inability to move, yet with excruciating pain torturing her, a woman said to me, "I am not a very good witness for Jesus, am I?" It took courage even to think of witnessing for Jesus when she was so ill and full of pain!

What sort of courage do you show in the battle of life? When you are tempted to do wrong, have you the courage to say, "No," and to say it so kindly and so firmly that people will respect your Master?

When things do not go as you would like, do you give up? Or do you have the courage to hold on, when there is nothing apparently to hold on to, save the promises of God?

It takes real courage to be a real Christian. There are so many who lack Christian stamina.

Courage Brings Victory

If we are sure of winning, it is much easier to continue the fight. Certainty of victory increases our courage.

If a person has pain but knows he will be well in a few days, he can more easily bear the pain. "Who minds the journey when the road leads home?"

Christ Promises Us Victory

"In due season we shall reap, if we faint not." This is the promise of the Scriptures (Gal. 6: 9).

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126: 6).

We are fighting a winning warfare. We may lose some battles. Things may seem against us. Like Jacob of old, we may cry, "All these things are against me," only to find at last that the very things he thought were against him, brought him food and happiness.

We need to keep in mind always that real courage born of God will bring at last a song of triumph. Maltbie Babcock puts it well:

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow come the song.

VIEW-POINT OF YOUTH

By Colena M. Anderson

Any teacher of this lesson who has heard and thrilled to Mendelssohn's *Elijah* will share my wish that all the class members might also hear that oratorio and feel its beauty and power. The wise teacher will do something to make this wish come true. There are always phonograph records, and few churches are without at least one singer who knows, "Lord God of Abraham, Isaac, and Israel." The worship period and general assembly offers an opportunity to present one or more of the numbers from this grand oratorio. Each number should be prefaced with a brief explanation and the reading of the Bible text that forms the words of solo or chorus. (Make this a definite assignment for some member of the class.)

Urge the students to visualize the scenes and to feel the moods presented in the music. If you are not sufficiently acquainted with or moved by this oratorio, ask the church director of music to help you out. If no one in the church has the records, perhaps the local music store will be glad to lend them. Go out after them, or better still, send some member of your class in search of them. And when you have finished with them—and returned them promptly—have your class secretary write a "thank you" note.

Turning now to the application of the lesson, be sure the class knows what "conviction" means. Have them distinguish between "conviction" and "stubbornness," and "conviction" and "prejudice." Ask them about the prejudices current in their vicinity. List these on the board. Discuss them. Try to determine the elements common in all prejudices—lack of knowledge and lack of appreciation of another's point of view. Among these prejudices you may find race prejudice, class prejudice, district prejudice (one part of town against the other), or it may be a mosaic of a number of personal prejudices; for instance, people saying, "I can't stand the way she talks," or "He gets on my nerves."

On what issues does the church have convictions? Try to draw out these

convictions from the class, then list them on the board. As leads suggest: church attendance, cocktail parties, cheating in schoolwork, stealing, extravagant use of money for personal pleasures. In a short class period do not try to make a complete list of Christian convictions. Better a short list discussed at length than a long list slurred over. Let the class vote on what points they wish considered first.

In order that more than one point be discussed, set a time limit for each discussion. Appoint someone as timekeeper. You may find that on one or two of the convictions the class may desire to follow up the discussion. Why not invite them to meet in your home or some other place in the afternoon or after church in the evening, not for a social, but for a "continuation discussion"? It is a constant source of interest and satisfaction to see how, if rightly motivated and led, a group of young people will flock to a free-for-all discussion on some vital topic. Try to slip out of the discussion yourself and let the class go to it.

As a probe into the convictions on issues mentioned above, try using this question: What effect does the statement, "Everybody's doing it" have upon one's convictions?

Suggestions for Individual Assignments

1. Look up Hebrews 11:1. How does the life of Elijah illustrate this definition of faith?

2. Distinguish between *stubbornness* and *conviction*, using Rehoboam (1 Kings 12:8, 13, 14), and Elijah as examples.

3. How true was the statement, "Everyone does it," in Elijah's time? (1 Kings 18:19, 22). Did it matter to Elijah?

4. In the following bracketed groups, what *courage of your conviction* is called for?

A.
- Church attendance
- Fishing trip
- Beach party
- Camping trip over week-end

B.
- Glee club or athletic team trip
- Hotel towels
- Hotel silver

C.
- B. Y., Roger Williams, W. W. G. Conventions
- Negro delegates
- Hotel restrictions

D.
- Examinations
- Pride
- Poor preparation
- Another's paper
- Parents' displeasure

E.
- Class party
- Poor family in town
- Suggestion to tax each member of class more than some can afford and more than the cost of one meal for that family

5. If you were an artist, how would you paint Elijah?

6. Look up Sargent's painting of the Prophets. Does Elijah as portrayed by Sargent fit your idea of Elijah as gained by today's lesson? If possible, bring a copy of the picture to class.

In preparation for next Sunday, note the two suggestions made at the beginning of next week's lesson:

1. Story of captive maid.
2. Report of work for lepers.

And it would be well to have on hand Alexis Carrel's *Man the Unknown* in order to present his comments on miraculous healings recorded by the Medical Bureau of Lourdes, p. 149.

THE LESSON BROADCAST

By Bernard C. Clausen

This material offers the high-lights of the lesson for the superintendent and the teacher. The superintendent could incorporate the thoughts in the worship service, using them as an imitation broadcast. For the teacher, they will open up the heart of the lesson, furnishing brief illustrations and points from which the discussion may open out into broader fields.

THE ANNOUNCER. The worst indictment ever issued against religion is that it does not work. Preaching is balked by the obvious evidence of unredeemed and unashamed lives of sin. Here is a story of the ancient struggle between a man of faith and his scorning, sneering, disbelieving foes, told in vivid symbols like the language of poetry, perhaps hundreds of years after the event.

THE NARRATOR. Elijah was a daring prophet, determined to keep alive the faith of Jehovah. But a wicked queen named Jezebel had defied him in the name of the pagan Baal. She had brought with her hundreds of priests, to win the allegiance of her husband's kingdom. On Mount Carmel, a bold ridge thirteen miles long, with a steep promontory that looks like a greyhound poised and ready to leap into the Mediterranean, great crowds gathered one day. The two rival faiths were being subjected to a test.

ELIJAH. How long go ye limping between the two sides? If the Lord be God, follow him; but if Baal, follow *him*.

THE PEOPLE. But how can we know? We wait for proof.

ELIJAH. You have watched the priests of Baal this day—450 of them—in the great test.

THE PEOPLE. We have watched.

ELIJAH. You have heard them pray. Listen, they are still calling.

THE PRIESTS (*far off*). Send down fire! Send down fire! Send down fire!

ELIJAH. Let them cry aloud! Perhaps their god is asleep.

THE PRIESTS. Send down fire! Send down fire!

ELIJAH. Yet you see no fire comes. But watch me now!

THE PEOPLE. He is building an altar with twelve stones. Can they be the twelve tribes he wishes to have reunited? He is digging a deep ditch. He is pouring on water. Listen, he is praying!

ELIJAH. O Jehovah, let it be known this day that thou art God in Israel. Hear me, O Jehovah, that this people may know that thou, Jehovah, art God. And that thou hast turned their heart back again.

THE PEOPLE. He has finished his prayer. He is watching the altar. Is that smoke? There is flame! The wood is burning. The stones are melting. The water is steam. The trench is dry.

ELIJAH. What say you now?

THE PEOPLE. Jehovah, he is God! Jehovah, he is God!

THE COMMENTATORS. Here is a picture, in poetic language, of the struggle between monotheism and idolatry; between goodness and immorality, concentrated in a vivid scene on Mount Carmel.

Elijah was only one man against many, but he feared God too much to be afraid of men. When faith blazes with compassion and burns up evil, something real has happened.

WHAT DO YOU THINK?

What experiences in the lives of modern men and women can be compared to the contest on Mt. Carmel as tests of the reality and the power of God?

How can you explain Elijah's sudden loss of courage and his flight into the wilderness so soon after he had won such an impressive victory?

How can we be sure that our religious convictions are really convictions and not camouflaged prejudices? What is the test of true faith?

Can you imagine Christ in Elijah's place, giving the order to slay the priests of Baal? What would Christ have done in a similar situation?

Are Christians ever justified in using force against those who are preaching doctrines contrary to the gospel?

LESSON 7—AUGUST 13

Elisha: A Life of Helpfulness

2 Kings 5 : 1-27

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

KEY VERSE: *Be ye kind one to another.—Ephesians 4: 32*

TO BE READ EACH DAY

Aug. 7. M. Helpfulness in Poverty. 2 Kings 4: 1-7.
Aug. 8. T. Helpfulness in Sorrow. 2 Kings 4: 32-37.
Aug. 9. W. Helpfulness in Hunger. 2 Kings 4: 42-44.
Aug. 10. T. Helpfulness in Sickness. 2 Kings 5: 1-7.
Aug. 11. F. Helpfulness in Recovery. 2 Kings 5: 8-14.
Aug. 12. S. Helpfulness in Peril. 2 Kings 6: 15-19.
Aug. 13. S. Doing Good. Galatians 6: 1-10.

SCRIPTURE SAYS—

By J. W. Bailey

Syria. This nation first appears in the history of Israel in the days of David. The Syrians in the region of Damascus sought to stop David when, in his conquest of territory, he moved in the direction of the headwaters of the Euphrates River. David defeated them and they became subject to him for a time (2 Sam. 8: 3-6). Solomon carried on important trading relations with the Syrians in the early days of his reign (1 Kings 10: 29). In the later days of Solomon, a leader by the name of Rezon rebelled and set up an independent kingdom in Syria with Damascus as the capital (1 Kings 11: 23-25). We read in 1 Kings 15: 16-20 of how Asa, the third in succession from Solomon, made an alliance with the King of Syria by buying his support with the vessels of gold and silver taken from the Temple which Solomon had built and had so richly furnished. From that time on to our present lesson, Syria had been a recognized enemy of the kingdom of Israel. Ahab had engaged in many conflicts with the Syrians. See, for example, 1 Kings 20 and 22. The same thing was true of his immediate successors. An illustration can be read at length in 2 Kings 6. It was in one of these many conflicts that the maiden who is mentioned in our lesson today was captured.

Naaman. Known to us only from this chapter in 2 Kings, and mentioned in only one other place in the Bible, Luke 4: 27.

Elisha. The great prophet Elijah named Elisha as his successor. In 1 Kings 19: 16 we learn that Elisha was from a place known as Abelmeholah. This was in the Jordan Valley almost due east from Samaria, the capital of Israel. The name of his father, Shaphat, means "judge."

The Interpretation

The writer of Kings tells us in the first verse of the lesson that the Lord had given victory to Syria because of Naaman. This is akin to our way of saying that in the providence of God, Syria had been victorious in her wars.

Leprosy was of several varieties. That which Naaman had was apparently one of the less offensive and disfiguring kinds. He was able to be about and among his friends. Some forms of the disease were very loathsome. Leviticus, Chapter 13, gives a full statement of the rules for treating leprosy and the leper. See also Numbers 12: 10-12 for the effect of one form of it.

Healing is not one of the usual gifts of a prophet. The Lord is the healer in most instances in the Old Testament, and also in the New. But Elisha is said (2 Kings 2: 19-22) to have healed or purified the waters of a spring. He also turned poisonous food into food that was harmless and wholesome (2 Kings 4: 38-41). This element of healing and power appears at various points in the story of Elisha.

The money value of the silver and gold that Naaman took with him was very great. Ten talents of silver would be more than twenty thousand dollars, and six thousand shekels of gold would be about sixty thousand dollars. The garments also were very costly. All together the amount of money represented was not far from one hundred thousand dollars.

Rimmon, the god of Syria, is mentioned only here in the Old Testament. He stood at the head of the list of Syrian gods, and was known by various names. This name probably is to be understood as "The Thunderer." He was a storm god, and his worship had official recognition in Syria. The king, as chief officer of the state, would be expected to worship at Rimmon's shrine.

The prophetic bands, mentioned in this chapter and at several points in the story of Elisha, are as old as the days of Samuel. (See 1 Samuel 10: 5-13; 19: 20-24.) They were not "schools" for training, but were groups of men with the prophetic spirit and gift.

SPIRITUAL RESPONSE

By W. W. Adams

Our first response is to remind ourselves that the courageous Elijah was also helpful and that the helpful Elisha was likewise courageous. Elijah helped in a time of national crisis, when there was one basic need—call the people back to God, the only source of blessing.

This service demanded that Elijah spend much time alone, appearing in the crowds rarely; and that he destroy evil swiftly and mercilessly. Elijah reminds us of John the Baptist. Courage was his distinguishing mark.

Elisha (whose name means "God is salvation") lives with the people, whose needs he understands. He has a kindly spirit, a sympathetic heart. He serves in a succession of situations, showing mercy wherever needed. He reminds us of Jesus, who went about "doing good." He inspires us to "practice helpfulness," about which we sing: "Help Somebody Today"; "Somebody Did a Golden Deed."

The record of the deeds of mercy, at the hands of Elisha, is impressive. He effected a permanent cure of the unhealthful water of the spring at Jericho (2 Kings 2: 19-22). He supplied water for the armies of Israel, Judah and Edom (2 Kings 3: 13-20). Furnished oil by which a widow redeemed her sons from slavery (4: 1-7). Brought to life the dead son of the Shunamite (4: 8-37). Made bitter pottage savory (4: 38-41). Multiplied bread for the people (4: 42-44). Cured Naaman of leprosy (Ch. 5). Rescued a woodsman's ax (6: 1-7). Saved Israel from the Syrians (6: 8-23). The best-known story concerns Naaman, the leper.

One's sympathy is aroused early in the story. The King of Syria held the captain of his host in high esteem, because of his military achievements. But this "mighty man of valor" was a leper.

We love the maiden, unwilling captive from the Hebrews, servant to the wife of Naaman. But for her unselfish service, the door of opportunity might never have opened to Elisha. Doing good for evil, she said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Elisha saves the suspicious King of Israel from his fears. The King of Syria sent Naaman to the King of Israel, with an appropriate letter of introduction and with magnificent gifts. The King of Israel would know of the prophet and direct Naaman to him. But not so. The recent wars between Israel and Syria aroused the king's suspicion that more trouble was in the making. The letter and gift were designed to conceal the real purpose of Naaman's visit—a quarrel, war. The recipient of the letter forgot Elisha and rent his clothes in a rage. Hearing of the king's behavior, Elisha sent this message to him: "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

Elisha rebukes Naaman's vanity and superstition. The mighty Naaman, with horses and chariots, stood at the door of Elisha. He expected Elisha to manifest a spirit of awe and reverence in so great a presence and to supply his need with appropriate ceremony, "strike his hand over the place, and recover the leper." A messenger from the prophet unceremoniously bade Naaman, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Elisha's effort would have been fruitless but for the assistance of Naaman's servant. His cool reception at the hands of Elisha sent Naaman away "in a rage." His servant was more practical. "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Swallowing his pride, Naaman followed his servant's suggestion, dipped in the Jordan seven times, "and he was clean."

Elisha had helped Naaman in two ways—cured his leprosy and idolatry. Returning to the prophet, Naaman said, "I know that there is no God in all the earth, but in Israel."

Elisha drove home to Naaman the lesson that service to Jehovah must be completely divorced from material gain. To Naaman's request that he accept a present, Elisha replied, "I will receive none."

The prophet refused to become involved in secondary issues. Naaman's superstition was shown by the request for sufficient earth from the land of Jehovah to build an altar back in Syria. Ignoring the request, Elisha calmly said, "Go in peace."

In a manner suggestive of Elijah, the prophet judged his own servant's spirit of covetousness and lying by cursing him with Naaman's leprosy.

Elijah proved himself a man of God. He was neither abashed nor flattered by the coming of this great general, but conducted himself with frankness and simplicity, depending completely upon the power and guidance of God.

Can love for God be divorced from service to people? Read Matt. 25: 31-46. Any relation between this matter and evangelism? What do you remember most about your parents? Who is your closest friend? Why? What is your first aim in life? Name ten needs of others that you may supply.

LESSON APPLIED

By Howard K. Williams

The object of this lesson is to make us kinder, one toward another; more considerate of others, more helpful.

See the picture presented in this lesson. To this end, read carefully the Scripture, jotting down the more impressive scenes: the palace in Syria; the honorable, mighty Naaman, yet virtually an outcast because of leprosy; the little Jewish slave girl; her loving devotion to the prophet Elisha and to her God; and Naaman's subsequent cleansing after full obedience. Having these elements clearly in mind, strive to make this ancient message real to the life of your scholars today. Here are some suggested teaching points.

Everybody Needs God's Help

A young woman who had no spiritual sense went to the hospital for an operation. She was operated on, recuperated, left the hospital and said, "You see, I did not need God!" What about that?

Who would have thought that a man so popular, so courageous, so powerful as Naaman would need help! But Naaman's high qualities could not cure him of his greatest handicap.

We pity the down-and-out and say, "No one but God can help him!" But this same statement applies to everybody. No matter how wealthy, or learned, or self-sufficient we may be, we all have need of God. Naaman showed his wisdom in acknowledging his need.

Do you feel your need of the divine in daily life? Does it ever occur to you as you ride along in your car, or at your work, that you have need of God?

Every Person May Be Helpful

This puts life on a high plane—on the only plane that really counts, for what is life, anyway, unless it lifts and helps? In a charming book, *A Daughter of the Samurai*, Etsu Sugimoto comes from Japan to America to marry the one to whom she has been betrothed. They come to love each other deeply and their home blessed with children becomes a happy one. Suddenly her husband dies and the home circle is broken. Then the Japanese widow looks away from America, which she has learned to love, to Japan. She writes: "And now, nothing was left but farewells and a long, lonely journey. . . America held no promise of usefulness for my growing children and had no need of my old age. And what is life if one can only learn, and of what one learns give nothing?" Such a person would be a helper anywhere. Her spirit is one we all should cultivate. What indeed is life, if it has no outlet in helpfulness?

"Count that day lost whose low-descending sun
Views from thy hand no worthy action done."

How many people do you really help spiritually?

Everybody Can Be God's Helper

In the lesson before us, we have several classes of helpers.

The Little Girl. She must have been of fine character. Though a captive in a foreign land, she determines to make the best of the situation, and because she did that, she had an *outlook* instead of an *inlook*. She desired to help her new Master, and she did.

What a place Jesus gives to children in his service! We used to be told that if we were good, we would grow up to be useful. I never tell children that. I tell them, "You as children may be God's helpers right now." Think of children whom you know who have been God's helpers. *How can children help others?*

The Prophet Elisha. It is easy to believe that a prophet or minister is God's helper. Surely he should be! How many there are who have found Christ through the agency of some minister and have been led into a life of usefulness! An old minister in an old Scottish kirk remained in the silent church long after the others had gone. It had been suggested that he should seek another field of labor. Sad, disheartened, he sat with his head between his hands. Then came a slight tug at his sleeve, and there stood a boy of twelve. "Pastor, do you think I could be a Christian?" pleaded the boy.

With heart overflowing with joy, the pastor led the boy to Christ and awakened in him visions of helpfulness. That boy was Robert Moffat, later the great missionary to Africa.

Have you ever thought of giving your life in this service?

Naaman's Servants. Other helpers in this lesson are the unnamed servants of Naaman. Naaman was provoked when Elisha told him to take a bath in the river; he was going back home in a huff. Then these servants who loved their master and who possessed a commendable wisdom, pleaded with Naaman: "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?"

No matter what seemingly menial position one may occupy, he may be God's helper, for God calls the humble to great heights of service. He called William Carey from the shoemaker's bench, and Abraham Lincoln from a log-cabin. Rich or poor, learned or unlearned, young or old, we all may be God's helpers. How can you enlist more people into lives of helpfulness? Could your class institute a quest for helpers? How about enrolling the shut-ins in a prayer league? In a letter-writing service to others? Think up ways of making this point in the lesson of practical application—everybody a helper!

Is regular attendance at church service a means of helping others? Why?

Some Refuse to Be Helped

Alas! there are some who cannot be helped, because they *will* not. How pathetic the lament of Jesus over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Ye would not; there is the tragedy. Naaman came near making the mistake of not allowing himself to be helped.

Some boys and girls, some young people, and even some older people refuse to allow themselves to be helped. "Ye would not" might be written over many a poor, broken life. Do not steel your life against God's help! Jesus, almost in desperation, cried, "Ye stiffnecked!" Are you that? Sulky, self-sufficient, hardened?

How May I Be a Helper?

The *little girl* helped by telling how great a God she had, and what a good minister. "Let the redeemed of the Lord say so." Do you ever tell those outside about your Saviour? Your church?

The *prophet* helped by making the leper see that it was God and God only, not man, who could really help. "I forgot the face of the minister and I saw Jesus," remarked one man after a church service. Do you ever give that impression? Or do you put yourself in such evidence that you hide Jesus?

The *servants* helped by showing that oftentimes a life is healed merely by doing some simple, easy thing at the command of God.

"What difference if I am regular at church service or not?" you may ask. But the whole church is dependent for its very existence on faithfulness. What difference if I join the church or not? It is such a little thing, but this little thing makes the difference between a godless world and the knowledge of Jesus' saving power. Life is made up of these simple duties. A home is made happy, not so much by the great things as by the little daily acts. A church is great, not because of anniversaries, but because of faithfulness every Sunday. The best witness to Christ is not made in one big act, but in a constant stream of Christlike words and deeds through the years.

You can help with your money. Muriel Lester in her book, *It Occurred to Me,* tells how her grandfather was given faith in himself, in life, and in God, by a gentleman who trusted him enough to set him up in business. Have you ever helped a worthy person, or cause, with your money?

If Christ bid you do some great thing, you would do it, wouldn't you? Will you do the smaller, easier thing when he says, "It is required in stewards that a man be faithful!"

Complete Obedience

Not five times, nor six times, but *seven* times. To be a real helper, one must do all that Jesus tells him to do. Do you honestly try to do that? Or are you content to do only some things, and so fall short of being the person God meant you to be? Seven was the number of completeness. Only complete obedience is real obedience.

VIEW-POINT OF YOUTH

By Colena M. Anderson

If we think of Elisha as the only helpful person mentioned in this lesson we miss half the truth. The little captive maiden also stands as an example of helpfulness. If you have in your class one with a talent for writing, suggest that this one write a short short story with the maiden as the main character imagining the conversation between the mistress and the maid. If well done, this could be used in the opening exercises as a special feature.

To connect this lesson with last Sunday's, consider what part conviction plays in helpfulness. What conviction did the maiden have concerning Elisha? What difference is there between this maiden and the people who in case of kidnaping offer suggestions and gain for themselves the name of "crank"?

Few lessons lead so naturally to outside reports as does this one. Two possibilities come readily to mind:

1. A report of work for lepers now being carried on, the remedy used, the workers who volunteer for that service.

2. A report of faith cures from Alexis Carrel's *Man the Unknown,* p. 149; Dr. Carrel's standing in *Who's Who* should preface the report.

This lesson has two essential elements:

1. Power on the part of Elisha and willingness to use that power.

2. Knowledge on the part of the captive maiden as to the source of the power and courage to make the suggestion. Using these as standards, we may test the validity of impulses toward help-

lness and we may test the acts of lpfulness themselves. Ask the class r a list of such impulses or actions felt performed by them during the past eek. If necessary, pass paper and ncil and let them report anonymously. they have no report to make of their vn experiences, ask them to write wn those acts of helpfulness that they ve observed in others. After collect-g the papers, make a composite list on e board, and then study it. Examine e full knowledge of the need; then nsider a remedy that fits the need. As standard, examine the helpfulness of-red by the captive maiden and again e helpfulness practised by Elisha.

No one can foretell what you will find urself writing on the board. All I can , as an example to show you what I ean, is to make my own list. If sug-stions from the class come in too owly you might find that the use of is list, removed from their experience, ay stimulate their thinking and break wn their barriers and reserve. Let em discuss the value of each urge ward helpfulness and see how closely ey approximate the final outcome.

In the past week I have had the fol-wing impulses toward helpfulness:

1. To pick up my young son's clothes.
2. To buy needles from a woman who ld a hard-luck story.
3. To visit a friend in a hospital.
4. To make a date at the dentist for y older son.
5. To collect money for China relief.

I yielded to four and five because in ose cases I had full knowledge of the ed and I had confidence that the thing did would fit that need. In the case number three, I did not yield to the pulse because I knew that my friend as not strong and she needed rest more an she needed my company. In her se I substituted a note and a little ok which in a similar experience has lped me. I bought the needles from e woman, but now, in analyzing that lpfulness, I am not at all sure that I ted for the best. I was in a hurry d I had no time to gain full knowl-lge of the need. What I offered was a mporary aid, not a permanent one. should have investigated the conditions d then tried to find more remunerative ork for this woman. On the surface it oked like helpfulness, but a careful udy might have disclosed something tter. As for picking up my son's othes—let us pass over that; my action ere placed me in the class of those ho "mean well, but—"

Another listing could be made—the ost helpful acts the class has seen one or heard about. One of my own periences stands out as though it hap-ened only yesterday instead of eleven ars ago. Our eight-year-old daughter was struck down by an automobile. The news spread, and soon telephone calls began coming in from many friends. Our *Amah* (we were living in Shanghai at the time) did not speak English and so could not take the calls. Shortly, a student of our school, a daughter of a missionary, came over and said, "I am here for the rest of the afternoon to take care of your telephone." She had an awareness to need that made her forget self in helpful service. It was this characteristic that, in her senior year, won for her the prize given to the most helpful girl. She possessed the traits of the captive maiden; a sensitiveness to need and a sure conviction of knowledge that would meet the need.

THE LESSON BROADCAST

By Bernard C. Clausen

The Announcer. Faith in God is supposed to bring power to endure, power to help others. But what do you do with your power? Does your faith bring with it a sympathy for all who are in need? Unless it does, you lack the better half of religious experience.

The Narrator. Here is the story of a man whose fame spread across the world. He was not a stormy agitator, not a compelling orator, not a religious statesman—but he was a worthy prophet of the Lord because he was so genuinely helpful.

Messenger. A letter, sire, from the King of Syria, to you, King of Israel.

The King. Read it! I know of no business between us.

Messenger. This is the letter: "Sire, my captain, Naaman, is a great friend, and a mighty man of valor, but he is a leper!"

The King. A leper? What has that to do with me?

The Messenger. "A little maid, a servant in his household, has told him that he can find help in Israel. Therefore, I have sent Naaman to thee, that thou mayest recover him of his leprosy."

The King. Am I God, to kill and to make alive, that this man should come to me, to be recovered of his leprosy?

The Narrator. So the King of Israel trembled at what he thought was a subtle move on the part of the King of Syria. He thought the whole message was a deep plot. Then came surprising news from Elisha, the prophet in Israel.

A Messenger. I bring a message, sire, from the prophet Elisha.

The King. What says he?

A Messenger. He asks wherefore thou dost trouble thyself about the healing of the man, Naaman. Let him go to Elisha for news of his cure.

The Narrator. The soldier made the journey and heard the news of his treatment. Haughtily he refused to do what seemed to be beneath his dignity, but finally he was persuaded by his servants to try the healing bath. Restored to health, he realized that the glory belonged to God, whom Elisha served.

The Commentators. Far off, a helpful great man lived, willing to do his best to heal. But he needed a helpful little maid, in the household of Naaman, willing to spread the news, before the contact could be made. There are many ways of being helpful.

There is "bad gossip," mean, malicious tale-bearing. There is "good gossip," earnest, eager spreading of true and important news. Such "good gossip" is "gospel."

At the very end, Naaman almost turned back, unwilling to follow the suggestions of the prophet he had come so far to seek. Then one of his officers steadied his purpose, and urged him to obey. This illustrates another brand of helpfulness.

Naaman was a leper, but still he kept his valor, his faithfulness, his eagerness for life, his personal courage. What are your troubles, compared with those of thousands of others around about you?

If you can't be a helping hand, at least be a helping finger!

A sudden fire caught two boys on a staircase. Without thinking, one ran down to escape, the other ran up to warn others. When you have no time to think, which way do you run?

Blessed is the man who has found by experience that when he helps to lift another's load he lightens his own.

The Gehazi who stands idly by and tries to collect a profit on another man's work always succeeds in impoverishing himself. He may gain much cash, but he will never enjoy it.

WHAT DO YOU THINK?

What practices of the church today are considered by some to be beneath their dignity and are therefore used as excuses for not joining the church?

What are some of the little things in the Christian life that are often overlooked, but which have tremendous consequences?

What are the disadvantages of the Christian custom of minimizing individual action by emphasizing organized charity?

LESSON 8—AUGUST 20

Beverage Alcohol and the Community

(A social aspect of the liquor problem)

Joel 1:5-7; Daniel 5:1-5, 17, 25-28

Joel 1: 5-7

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Daniel 5: 1-5, 17, 25-28

1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silve of brass, of iron, of wood, and of stone.

5 In the same hour came forth fingers of a man's hand, an wrote over against a candlestick upon the plaister of the wall the king's palace: and the king saw the part of the hand th wrote.

17 Then Daniel answered and said before the king, Let th gifts be to thyself, and give thy rewards to another; yet I wi read the writing unto the king, and make known to him th interpretation.

25 And this is the writing that was written, MENE, MEN TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God ha numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art foun wanting.

28 PERES; Thy kingdom is divided, and given to the Med and Persians.

KEY VERSE: *Woe unto him that giveth his neighbor drink.—Habakkuk 2: 15*

TO BE READ EACH DAY

Aug. 14. M. Wine Amid Waste. Joel 1: 5-7.
Aug. 15. T. Intemperance in Wartime. Daniel 5: 1-5.
Aug. 16. W. Disaster Follows Drunkenness. Daniel 5: 25-30.
Aug. 17. T. Strength in Abstinence. Daniel 1: 16-20.
Aug. 18. F. Incapacitated by Indulgence. Proverbs 31: 1-5.
Aug. 19. S. Degeneration Through Drink. Isaiah 5: 11-13.
Aug. 20. S. "Watch and Be Sober." 1 Thessalonians 5: 6-11.

SCRIPTURE SAYS—

By J. W. Bailey

Muddled Minds. The first thing emphasized in the passage of Scripture taken from Joel is that alcoholic drinks muddle the minds of the drinkers. They do not have left enough intellectual keenness to be aware of what is going on in the country in which they live.

Moral Morons. The second thing that Joel emphasizes is that the drinkers of wine and other alcoholic beverages are lacking in moral concern. What may happen to the people and to the land in which they live is of small moment to them so long as they may have the drink they want. So low a level of moral qualities is indicated that we may characterize them as moral morons.

Community Costs. The lesson today deals with the cost of alcohol to the community. Both of the points of interest in the material from Joel have to do with the attitude and the condition of the general public. We are to consider a point that was not in the mind of Joel, but one that looms large in the minds of many people in our land today. This is the money cost of alcohol.

Repeal for Revenue. One of the stock arguments advanced for the repeal of the Eighteenth Amendment was that the licensing of alcoholic drinks would bring in so much revenue that taxes would be lowered. But we find that the revenue derived from the sale of liquors has not been the blessing we were told it would be. Instead of bringing billions into our coffers, liquor is costing us many times as much as it is bringing in in dollars and cents. Liquor was to support us; we are having to support it. It was to solve all our financial problems; it has become one of our major financial problems.

Costs of Crime. One of the leaders in the law-enforcement agencies of our country tells us that the annual cost of crime in the United States is about fifteen billion dollars; this is the direct cost. In a certain small city the annual revenue from the sale of liquors for the city treasury was a little less than $2,000. The police report of the same city had in it the item: "For confining drunkards, $24,000." This is a typical case. The chief of police of one of the largest cities on the Pacific Coast said that sixty percent of all the money spent by the police department of that city in a given year was spent "in taking care o the results of liquor." Since the tota costs of the police department that yea were ten million dollars, the cost o liquor to the police department alon was six million dollars. The revenu derived by the city from the sale of thi liquor was not quite one-half millio dollars. That is to say, the city in tak ing care of the results of liquor spen through its police department alon twelve times as much as it received i revenue from liquor. Revenue in re verse, with a vengeance!

Character Costs. But the costs i character are even more frightful. Wha about the character of the people wh are committing the crimes connecte with liquor? What of the breakdown i character of those who are not brough into court? What about the young me and young women who are forming th habit of drinking? What about the in creasing number of young women wh are finding their way into "drink-cure" places? Add all this and yet more.

What of the moral character of th legislators and public officials who d all they can to favor the liquor traffic? They seem determined to make drinking not only respectable but also customary

ist the advantages and the disadvantages. Where do you come out? Be onest with the facts.

Leaders in Lawlessness. The portion f the lesson material taken from the ook of Daniel tells of leaders who ere utterly indifferent to the fortunes f the land. They were concerned only ith the satisfaction of their own deraved appetites. It does not take much nformation today to convince one that n many places our legislators are very nuch concerned with the welfare of the egalized liquor traffic. The effect of ne traffic on the "public morals" and n the characters of the boys and girls to them a matter of almost complete ndifference. They are perfectly willing o sell the public good to the liquor interests, if one may judge their attitude y their conduct.

SPIRITUAL RESPONSE

By W. W. Adams

When the question of drinking is aised, what is your natural response? Do you have definite convictions about t? Or do you evade the issues inolved? Are you for the liquor traffic? gainst it? or indifferent to it?

Palestine was noted for its vineyards nd tasty wine. One cluster of grapes nade a respectable burden for two men o carry (Numbers 13: 23f.). God included the fruit of the vine in his varied rovisions for his people in the land of romise. The true purpose and value f this provision, like so many others, vere sacrificed to the baser appetites of nen. God is concerned with that which elongs to him—his land, vine, fig-tree, nd people (Joel 1: 6, 7; 2: 18).

There was drunkenness in the land: "Awake, ye drunkards." Drunkenness roduces mental stupor, moral and spiritual deadness, laughter and frivolity, ven in times of calamity. The prophet would arouse these people to sobriety, hat they may intelligently meet a national crisis.

The land was under the curse of the vorst plague of locusts known to history. "He hath laid my vine waste, and barked ny fig tree: he hath made it clean bare, nd cast it away; the branches thereof re made white." The fruit of the land, ncluding wine, was devoured. Drunkrds are challenged, not to cease drinkng, but to give attention to the source nd supply of wine. Along with husbandmen, priests and the people in genral, they are exhorted to return to God: "Turn ye even to me with all your heart, nd with fasting, and with weeping, and vith mourning: And rend your heart, nd not your garments, and turn unto he Lord your God." If this repentance s genuine, it will include the sins that ccompany drunkenness.

The tragic results of drunkenness are far more clearly depicted in the prophecy of Daniel than in Joel. The story of Belshazzar and his feast is well known.

Habitual users of alcohol as a beverage become oblivious to the presence of danger. The city was under siege; but because there were provisions for the city, particularly the king and his favorites, a great feast was held. The king invited one thousand of his lords. And there was plenty of wine. It was a gala occasion.

Drinking multiplies the tendencies to folly. Usually on such occasions as this feast women, especially concubines, were not present. Too much wine led to two steps that would scarcely have been taken otherwise. Their wives and concubines were brought into the feast. Then followed the full measure of the fruitage of drunkenness. The king's forbear, Nebuchadnezzar, had robbed the Temple of God in Jerusalem of the sacred vessels used in divine worship. Not from necessity, but out of utter contempt for Jehovah, the order was given for the vessels to be brought; and they "drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." This act is proof of complete insensibility to all that is holy—and it was the result of intoxication.

Yes, it was wine that led to this sacrilegious profanation of the sacred things of Jehovah, to the exhaustion of the patience of the Father of mercies, and to the end of Belshazzar and his empire. For it was "in the same hour" that a hand appeared writing on the wall, where all could see.

This strange event of the handwriting sobered the king somewhat. Both he and his lords were perplexed, as the wise men of the land failed to interpret the writing. The queen called attention to Daniel's wisdom in such matters. Daniel was soon in the king's presence.

Before interpreting the writing, Daniel briefly summarized events leading to this tragic night, ending with Belshazzar's guilt. "Thou . . . hast not humbled thine heart. . . But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods . . . which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

The message from Jehovah was brief; judgment was swift. Belshazzar is weighed and found wanting; both he and his empire are at an end.

How do you respond to this story? Does it suggest anything in current history?

Does liquor bless or curse its users? Does it help or hinder the normal functioning of man's body, mind, spirit? Do its evil consequences involve innocent parties? How about other members of the family—wives, children? Does it rob them of shelter, food, clothing, love, kindness?

Any connection between the liquor traffic and bad government? politics? gambling? prostitution? motor accidents?

What is the purpose of the liquor-dealers? to promote human happiness? or to make money and satisfy the baser passions of men? Contrast the church, school, store and other community institutions.

Has the repeal of prohibition (as promised) ended the saloon? bootlegging? drinking among minors and women? Has it reduced our tax burden?

Are we justified, even obligated, in taking steps to control or destroy any institution that wrecks human lives and other values? What are you doing to help? What are you willing to do in the future? Is the situation hopeless?

LESSON APPLIED

By Howard K. Williams

A Modern Challenge

Just now, over the phone, a man told of a neighbor who had been taken to the hospital, critically ill. He said: "He slept better last night at the hospital. At his home the night before, he had been kept awake nearly all night by the noise in the tap-room across the street." Noise is characteristic of a tap-room in any neighborhood, whether in the slum section of a city, in the suburbs, or in a rural section. How can a tap-room be an asset to any community, with its disturbances by people who are made irresponsible through intoxicants? In the window of one tap-room there is a neat sign saying: "We stand for law and order, and wish to cooperate in every way in making this a better community." The best way for a tap-room to cooperate in making a better community is to close forever.

The purpose of this lesson is to create a consciousness of what the tap-room really does to the community. Your home is worth less money because a tap-room is in the vicinity. Your street is less safe for your children. The respectability of your neighborhood is lowered. For purely selfish reasons, if for none other, a person should oppose the tap-room.

In teaching this lesson, draw illustrations from your own observations and from those of your class. Treat the matter sanely and without any show of

fanaticism. The case against the taproom can be proved. A youth once said to Wendell Phillips: "Had I been living in that day, I, too, might have done something as great as you did in your fight for the abolition of slavery." In answer, Phillips pointed to a saloon across the way, saying: "Young man, there is your chance. Abolish that!"

Here is the challenge for us today.

Ancient Examples

Note that our lesson presents two very vivid pictures of the desolating effect of intemperance.

Unless you have actually seen the devastating effect of locusts, your imagination can hardly conceive of their destructiveness. Read the verses in Joel preceding the printed lesson.

Moffatt gives a graphic translation: "What the lopping locust left, the swarming locust ate; what the swarming locust left, the leaping locust ate." Wave after wave of locusts came, clearing away with sharp teeth every bit of vegetation. Even the sun was hidden by the black waves of locusts, as with their sickening noise they rolled like destructive billows over the land. So the enemies will come upon Israel, which has become a nation of tipplers, of swillers of wine. Presently, even the wine will be taken away from them.

Here is a picture of the desolation that intoxicants bring to any community. A community that tolerates liquor loses everything worth while, and last of all, loses the very liquor for which it has relinquished comforts, culture, work, and religion.

No less vivid is the scene in the palace of ancient Babylon, described in the Daniel passage. Babylon, with its great walls, its moats and water supply, its armies, and its hanging gardens, stood for safety, wealth, and power.

Belshazzar was the virtual ruler in that day. Refusing to learn from the past, and without regard for Nebuchadnezzar's experience and example, he arranged a feast to which he summoned the heads of the provinces. He would impress them and enlist their cooperation in a proposed military campaign.

A feast in those days might last for weeks. The entertainers were put to it to stimulate the jaded appetites of the drunken and sensual banqueters. Casting around for something unusual, Belshazzar hit upon something that had never been dared before. He ordered brought in the golden and silver vessels that had been stolen from the Temple at Jerusalem. Their drunken lips then contaminated these vessels which were sacred to the Temple and its worship. The men and women, with voices thick with intoxication, praised the gods of wood and stone.

Then came the writing on the wall. What was it?

Has God a hand like man's, that can be seen? Ask any question you wish. One thing is sure: they saw something that brought them up with a jerk; something they could not understand and that made them deathly afraid. Human wisdom could not explain it. Then see the great prophet who from boyhood had chosen the simple life and had refused the king's wines, Daniel, whose hair now is white with many years, he only is cool-headed and without fear in the presence of God's hand.

He reads the fiery words of God.

Mene—numbered!
Tekel—weighed!
Peres—divided!

Terse, emphatic, final! From every angle, whether weighed, or counted, the drunken tipplers were found wanting. Their penalty was that they could not win against their enemy, whoever or whatever the enemy might be. Intoxication spells defeat.

My Duty

"What can I do about it?" is the question of every right-thinking person.

First: We can know about it! It is said that in ancient times the Scottish farmers set aside a field for the devil. Often their very best fields were thus dedicated, in the belief that if they gave him a field all his own, where weeds and thistles could grow at will, he would let them alone. I am not sure whether the Scots did this; but I am sure that this is the attitude of many so-called Christian people regarding alcoholism. "If they are fools enough to drink, let them!" But this is not even brotherly, in the first place; and in the second place, it is foolish—just as foolish as setting aside a field for Satan, thinking he would stay there. The liquor problem is everybody's problem, whether he drinks or not. A Sunday school superintendent remarked to his teachers not so long ago: "Our people do not need the temperance lesson." It is the business of every decent Christian to know about the liquor situation.

Second: We can set a right example. A drinking Christian! What an anomaly in one who would follow him who did only good; in one who would walk in the apostolic succession of Paul, who said, "If meat make my brother to offend, I will eat no flesh while the world standeth."

At a banquet of business men, wine flowed freely. Two Christians sat together, one a Sunday school superintendent, the other the secretary of another Sunday school. Both were prominent business executives. All the rest were drinking. "Come on, take a little! A little won't hurt!" they were urged.

"To my surprise," said the secretary of the Sunday school, "this man, who is an active church worker and the superintendent of a Sunday school, took a sip though at first he had refused."

Yes, and in taking that sip he took a dive, in the estimation even of those who had urged him to do so. Everybody admires the man who stands for his principles.

How many church members do you know who drink intoxicants? In the light of modern conditions, can a Christian drink and continue a Christian?

Third: Spread sentiment against liquor. The liquor interests miss no opportunity for promoting the sale of their wares. They show in their liquor ads beautiful out-of-door scenes, and pictures of fine horses, of beautiful girls, of attractive homes. At Christmastime they even had pictures of the Wise-men in their liquor advertisements—an insult to the Master of men. They spend large sums of money and enlist brains to make liquor look attractive and healthful.

What are we doing to show it up in its true light? Do we ever give money to the agencies fighting liquor? Do we let our governor, our senators, and our representatives know how much we hate it? What are we doing to spread the sentiment against strong drink?

VIEW-POINT OF YOUTH

By Colena M. Anderson

A few weeks ago on the editorial page of the *Los Angeles Times*, W. L. Y. Davis in an article, "Promise and Performance," gave some telling figures on the use of liquor since repeal. For our lesson today we need such statistics.

In comparing what repeal promised with what has come to pass, Mr. Davis lists:

"Repeal promised temperate use of liquors.

"*Fulfilment:* Beer consumption rose from 32,000,000 barrels in 1934 to 56,000,000 in 1937; wine consumption from 45,000,000 gallons in 1935 to 66,500,000 in 1937; tax-paid withdrawals of distilled spirits from 58,000,000 gallons in 1935 to 87,000,000 in 1937.—*Christian Science Monitor.*

"Persons killed or injured on the highways of the nation by drinking drivers doubled between 1933 and 1937.—*United States Daily News.*

"Keeley Institute 'liquor-cure' patients in 1920 were 186; in 1937, 906, a large percentage of them women.

"Repeal promised that the saloon would not return.

"*Fulfilment:* The number of drinking-places has increased fourfold.

"Repeal promised that respect for law would be restored.

"*Fulfilment:* J. Edgar Hoover of the Federal Bureau of Investigation reports crime increase and prisons filled to an all-time high.

"Promise: Bootlegging would stop.

"*Fulfilment:* Federal agents arrested 26,000 for bootlegging in 1938 and destroyed 11,400 illicit stills.

"Promise: Youth would not be driven to drink by 'don'ts.'

"*Fulfilment:* 49 percent of 4,000 high school seniors in thirteen communities of eleven states were drinkers.—*Allied Youth, Inc.*

"Some 53.9 percent of 13,528 youths questioned in Maryland acknowledged use of liquor.—*American Council of Education.*

"Promise: $1,000,000,000 annual revenue.

"*Fulfilment:* $632,000,000 paid into United States Treasury in 1938. Drinkers spend $3,600,000,000 annually.

"How it would help if given to relief!"

Out of these statistics there could come some fine posters that would be valuable not only to the class but to the church as well.

In addition to the above, notice the following statistics:

The bulletin from the Bureau of Census reports that during the year 1936 more than eleven percent of the 101,462 first admissions to all public and private mental hospitals in this country were alcoholic patients.

Records of municipal courts of New York City reveal that during the past year 7,590 men and 796 women were given from their second to their tenth sentences for being drunk. Six hundred and sixty-one men and eighty-six women served from their eleventh to their forty-eighth terms behind the bars.

Today there is a growing legion of excessive drinkers in the more prosperous classes.—*Drinking and Alcoholism, "Harper's," July, 1938.*

One hundred and eighty-three percent of rejections by one insurance company involve heavy alcoholic indulgence in the age group under thirty from 1931-1936. —*Strecker, "Alcohol One Man's Meat."*

Recent laboratory tests by the Chicago Motor Club prove the dangerous effect of even a degree of alcoholic indulgence which leaves a person far short of what one would call drunk. *It is the drink that drivers don't feel that does the harm.*

Two experienced and responsible drivers tested before and after imbibing two mint juleps showed no intoxication, but tests showed one man's score for efficiency in acuteness of vision, reaction time, judgment of distance and speed was reduced by 31 percent, the other's by 39 percent.—*"If You Drink, Don't Drive," Christian Century, August 24, 1938.*

More telling than these statistics would be those found by the students themselves from interviews with police officials, wardens of jails, and charity workers. (The liquor problem among the unemployed is appalling.)

Most effective of all is the first-hand story of the price paid by a personal acquaintance for this indulgence. The price is not always paid in loss of money or loss of life. There are a host of tragic costs in terms of unhappiness, unfulfilled possibilities, talents undeveloped, advancements lost, friendships broken, innocent children disillusioned and doomed.

There is no community without its own stories. Use them.

Call for the clippings of the attractive but vicious advertisements being put out by the distillers. For a very fine analysis of these see "HOME IS WHERE THE QUART IS" in *The Christian Century*, for October 26, 1938. We shall have missed a large part of this lesson if we fail to call the attention of the class to the clever use of psychology in these advertisements which claim "to align the brewing industry with every force working for the public good in this country—law enforcement, moderation and a recognition of the social welfare."

If in the class period you do nothing more than make your youth aware of the danger of these attractive advertisements the hour will not have been spent in vain.

THE LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Great defeats are often caused by little sins. The greatest foes of mighty nations do not appear in the proud armies of the enemy countries. They come through the weakening attacks of temptations. Kingdoms rot away and collapse from the onslaught of the silent termites of vice.

THE NARRATOR. A magnificent kingdom at the height of its arrogant power, pauses before it plunges into the abyss of ruin. Belshazzar is about to give a gorgeous feast for 1,000 of his proud lords. He takes his place at the banquet-table.

THE PEOPLE. Hail to Belshazzar, the king!

THE KING. Bring out the vessels of silver and gold which my father took from the Temple that stood in Jerusalem.

THE PEOPLE. Hail to Belshazzar, son of Nebuchadnezzar, the king!

THE KING. Bring wine, that we may drink it, as we praise our gods.

THE PEOPLE. Hail to Belshazzar, the king! All praise to the gods he bids us worship.

THE KING. What is that shadow I see on the wall? It is like a man's hand. Its finger is pointing.

THE PEOPLE. We see no hand! What hand does the king see?

THE KING. Send for Daniel. Let him read the writing for me. Offer him gifts.

DANIEL. Give thy rewards to another, O king. But I will read the writing. God hath counted thy kingdom; its end is near. Thou art weighed in the balances, and found wanting. Thy kingdom is divided, and given to the Medes and Persians!

THE COMMENTATORS. The judgment which condemned King Belshazzar was rendered by the sin that the monarch had allowed to ruin his life. The words on the wall only sealed a verdict.

The Battle of Waterloo was over; the allies hastened to capture Paris. Their artillery clattered over the cobblestones. The noise disturbed a brilliant audience enjoying a French play. Somebody ordered the doors closed to shut out the noise. The play went on but the handwriting remained on the wall. Paris was captured. You cannot prevent the triumph of an enemy by drowning the thoughts of him with a great feast!

The throbbing conscience of the half-drunk king gave a great chance for someone to tell him the truth. Daniel was not the man to neglect it.

Intoxication is often a cowardly way of attempting to escape from difficulties and from compassion. "Let's have another drink," is only another way of saying, "Never mind about peace and justice; never mind about slums and unemployment; let us *enjoy* ourselves as long as we can!"

This sophisticated generation knows so much and is so proud of what it knows. Can nobody tell them what fools they are when they yield to alcohol?

WHAT DO YOU THINK?

In what ways do the users of alcoholic beverages infringe upon the rights of non-users? If the non-users are in the minority, can their rights legally be disregarded? What can the minority do in such a case?

Can Christians justify their refusal to do anything about the present liquor problem by saying that the responsibility now rests upon the "wets"?

Should the "drys" confine their efforts only to local communities?

LESSON 9—AUGUST 27

Uzziah: A King Who Forgot God

2 Chronicles 26 : 3-5, 16-21

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper.

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men:

18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

KEY VERSE: *Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18: 14*

TO BE READ EACH DAY

Aug. 21. M. Seeking God and Prospering. 2 Chronicles 26: 3-5.
Aug. 22. T. Forgetting God and Failing. 2 Chronicles 26: 16-21.
Aug. 23. W. "Lest Thou Forget." Deuteronomy 6: 10-15.
Aug. 24. T. Folly of Forgetting God. Luke 12: 16-20.
Aug. 25. F. The Hearer Who Forgets. James 1: 22-25.
Aug. 26. S. The Worker Who Remembers. Nehemiah 4: 14, 15.
Aug. 27. S. "Forget Not All His Benefits." Psalm 103: 1-5.

SCRIPTURE SAYS—

By J. W. Bailey

Uzziah. According to 2 Chronicles 25: 1, Amaziah was fifty-four years old when he died. Uzziah, his son, was but sixteen when he succeeded him. This suggests that there were older brothers who may have been set aside by those who placed Uzziah on the throne. 2 Chronicles 25: 27, 28 indicates that the father was killed in a conspiracy. There probably was a considerable insurrection, and a group of leaders placed this sixteen-year-old son on the throne in order that they might be the more free to carry out their purposes. Uzziah is called Azariah in 2 Kings. The two names are much more similar in Hebrew than in English. We do not know the reason for the difference in form.

Eloth. This town mentioned in 2 Chronicles 26: 2 was on the shore of the Red Sea (1 Kings 9: 26). Since the time of Solomon it had been a source of strife between Judah and Edom (2 Kings 16: 6).

Jabneh. The cities mentioned in the land of the Philistines also were important places. Jabneh is found here only in the Old Testament. It was the center of Jewish life and the home of the Great Sanhedrin after the fall of Jerusalem in 70 A. D. It is now known as Yebna, and is about twelve miles south of Joppa and about four miles from the sea.

Gerbaal and the Mehunims. The location of Gerbaal is unknown. The land of the Mehunims (R. V., Meunites) was a famous region for flocks and herds (1 Chronicles 4: 41). The entrance to Egypt would be at the far southwest of the land of Judah.

The Desert. The "desert" was the pasture land of Judah. The "lowland" was the lower hills along the southwestern part of the central ridge of Judah. The word "plains" is used for both the tableland east of the Jordan, and the low country along the seashore. It means "level place."

The Interpretation

"That which was right in the eyes of the Lord" is one of the familiar phrases of the Old Testament. It occurs many times in both Kings and Chronicles. It suggests the idea of fidelity to Jehovah, and the recognition of him alone as the God of Israel and Judah.

Zechariah is used as a proper name in the Old Testament at least twenty-five times, but this particular Zechariah appears only here. He possesses prophetic gifts, and was recognized as a man of spiritual discernment and understanding.

When the "Ammonites gave gifts" to Uzziah, they were acknowledging his rule over them. In return for this Uzziah assumed a kind of protectorate over them. The relation of these two peoples varied considerably. (See 2 Chronicles 12: 13; 20: 1; 27: 5.)

The "engines . . . to shoot arrows and great stones" are not mentioned anywhere else in the Old Testament. They were in use among the Assyrians and may have been copied from them by Uzziah. At this time the Assyrians had been a national threat to Judah for at least a century.

Exodus 30: 1-10 and Numbers 18: 1-7 give statements concerning the offering of incense. It was reserved for the priests of the "house of Aaron." "Azariah the priest" is known only here.

The placing of the king above the priests was common in that day. But the priests often were strong enough to make real trouble for the king. The attempt of the famous Ikhnaton of the time of Moses to build up a new capital and religion in Tell el-Amarna in Egypt failed because of the power of the old priests in Thebes. They defeated him, and the capital was returned to Thebes, with the old priests again.

The breaking out of leprosy was regarded as a divine judgment in the case of Miriam, the sister of Moses, when she rebelled against him (Num. 12: 9-12); and in the case of Gehazi, the servant of the prophet Elisha, when he lied to Naaman (2 Kings 5: 25-27).

We do not possess the book of the "Acts of Uzziah," which Isaiah is said to have written. Isaiah (Isa. 6: 1) indicates that he received his vision and call to prophesy in the year that Uzziah died. Uzziah is mentioned also in Isaiah 1: 1 and 7: 1.

"The field of burial which belonged to the kings" was not the place of burial of the kings themselves. It was a plot of ground apart from the royal tombs. Their tombs would be defiled by the presence among them of a man who had been a leper.

SPIRITUAL RESPONSE

By W. W. Adams

One's sympathy goes out to Uzziah as he becomes King of Judah. He was young, only sixteen. Violence, bloodshed and war had marked the decades preceding his reign. His grandfather Joash and his father Amaziah had been slain. Wars had reduced the country's resources and prestige.

But the young king had ability. He was youthful, vigorous, determined. He was blessed with natural capacity for growth and leadership. He imitated his father's good example. He also sought good counsel. He discovered Zechariah who "gave instruction in the fear of God." This counselor understood law and prophecy and advised the king accordingly.

The practice of righteousness brought prosperity—the greatest prosperity since the reign of Solomon. "As long as he sought the Lord, God made him to prosper."

The record of his prosperity is impressive. He overcame the Philistines to the west, destroyed their towns and fortifications, and constructed cities and fortifications of his own on the border of the two countries. He humbled the Arabians and Ammonites to the east, the latter paying tribute to their conqueror. "And his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly." In Jerusalem towers were built at the corners and gates of the wall. In many parts of Judah great progress was made. Towers were built for war purposes and for sheltering cattle. In the desert on the east and southeast cisterns or wells were prepared for cattle and agriculture. In mountain districts and in fruitful fields agriculture was encouraged. A strong military force was created. An army of more than three hundred thousand, well-trained and splendidly organized and equipped, brought a sense of security to the people. Jerusalem was fortified, for the first time, with mighty engines for throwing arrows and stones. Righteousness, indeed, brought prosperity. "And his name spread far abroad, for he was marvelously helped, till he was strong."

For Uzziah there was peril in prosperity: he forgot God. His success fed his pride, removed his sense of dependence upon God, and gave him a spirit of self-sufficiency. Such a spirit will soon manifest itself in action. "When he was strong, his heart was lifted up to his destruction." A vain heart leads to corrupt living.

An evil heart led to definite sin: "he transgressed against the Lord his God." He invaded the prerogatives of the priest. But is not God with King Uzziah? He is a mighty conqueror; prosperity is in evidence everywhere; his name and his might have been widely heralded. He has sufficient hold upon God to justify him in setting aside custom and restrictions! The king will be priest also! "He went into the Temple of the Lord to burn incense upon the altar of incense." If righteousness brings God's blessings, sin leads to judgment. In judging the king's sin, Jehovah began by working through his ordained servants. The high priest Azariah and eighty subordinate priests, valiant men, hastened into the Temple to restrain Uzziah. "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God."

Sin never meekly submits to rebuke. The king's pride had been stung. He fought back, rather than turning in penitence to the God he had forgotten, "Uzziah was wroth." He would show these priests who was king! He seized the censer and started to light the fire of incense.

The peril of defying God! "While he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar." If God should thus judge every such act of sin, how many would be the victims! Does delay in executing punishment for sin indicate that the sinner escapes punishment?

Vengeance was complete. Both the priests and Uzziah recognized the meaning of the leprosy. He hastened out of the Temple, a leper, doomed to live in an infirmary till death, then to be buried apart from the royal sepulchre!

LESSON APPLIED

By Howard K. Williams

Lest We Forget

In the second volume of John Bunyan's *Pilgrim's Progress,* in which Christiana and her children set out for the Celestial City, there is a scene appropriate to this lesson. Greatheart is acting as guide. He brings them to a very rich and fertile valley, which he points out as the scene of Christian's decisive battle with Apollyon.

Samuel, Christiana's son, says: "Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabouts was the fight?"

"Your father had the battle with Apollyon at the place yonder before us, called Forgetful Green. And indeed that place is the most dangerous place in all these parts: for if at any time pilgrims meet with any brunt, it is when they forget what favors they have received, and how unworthy they are of them."

The purpose of this lesson is to remind us of the great danger that comes to us when we forget God. Our most dangerous place is "Forgetful Green."

Uzziah Forgets

Uzziah, sometimes called Azariah, was made king over Judah at the very early age of sixteen. It was said of him that "he did that which was right in the sight of the Lord." His reign for years was a good reign, with many marks of progress. Read 2 Chronicles 26 as assigned, then note particularly verse 16: "But when he was strong, his heart was lifted up to his destruction." That is, he became conceited and self-sufficient, and forgot that to God and not to himself belonged the credit. His forgetfulness of God made him arrogant, and when the priests of the Temple courageously remonstrated with him, though he was their king, for desecrating the Temple, he "was wroth." He would not allow himself to be corrected. Instead of getting angry at himself for being so foolish, he became angry with those who would save him from the sin of sacrilege. And the consequence in Uzziah's life was the dread disease of leprosy—to the Jew, definitely an indication of sin. What an inglorious ending to such a promising beginning! All because he lingered in the fertile valley of "Forgetful Green!"

Others Who Forgot God

Moses knew the danger of "Forgetful Green." The Israelites all the time were forgetting what God had done for them. The Book of Deuteronomy is a summary of the laws of God, a summary which Moses gave to the children of Israel, lest they forget. Read the book with this in mind, and note how Moses pleaded with them not to forget God's goodness and guidance. He continually reminded them of the way God had led them and kept them from destruction through the years.

But how many through the centuries have been like Uzziah, whose heart was lifted up so that he forgot God! How sad the story of people whom God greatly prospered and who then forgot him.

Family after family, person after person, pass before my mind. The Lord

wondrously blessed them, but they forgot whence those blessings came.

In happy contrast are those who have remembered God. William Carey once was attending a reception in Calcutta, held in honor of the Governor-General of India. The general saw Carey, was impressed by his face, and asked a bystander who that might be. In none too careful a voice the man replied: "Oh, that is Dr. Carey. He is Professor of Sanskrit, Bengali and Marthi in the College of Fort William. He was once a shoemaker." Carey overheard and said, "Excuse me, sir, I was only a cobbler." He was not ashamed of what he had been, and he had not forgotten what God had done for him.

Slips That Cause Forgetfulness

John Bunyan makes Greatheart say that the severe battle Christian had with Apollyon in Forgetful Green was due to "the fruit of those slips that he got in going down the hill; for they that get slips there, must look for combats here."

What are the "slips" that cause people to forget God? Few people, I presume, ever set out deliberately to forget God. We slip into forgetfulness. It might prove interesting to have your scholars tell from their personal knowledge of men who have forgotten God and how they came to do it.

Prosperity causes people to slip into forgetfulness. A minister recently left a church which was completely controlled by one wealthy family. He went to a church where, he happily said, "There is not a wealthy person in the church." He had found that in most cases prosperity turns people's heads and hearts away from God. They come to lean on wealth rather than on God.

This need not be great wealth, so long as it is greater than they had in the past. A family succeeds in buying a car. This car becomes their Forgetful Green. They turn it away from the church on Sunday. Soon God becomes unreal and they forget him. A little bungalow in the country or at the shore likewise may cause people to forget God.

"How hardly shall they that have riches enter into the kingdom of God!" Why? This is one of the great "slips" we suffer when going down-hill from God.

Sin. Another "slip" that leads us to forget God is sin. This fact caused the hymn-writer to cry out:

> "O may no earth-born cloud arise
> To hide Thee from Thy servant's eyes."

Adversity. Not often, but once in a while, a person becomes so poor that he turns away from God. But seldom if ever does one who truly obeys God's laws get so poor as that. Possession of only a small amount of this world's goods tends toward humility, and humility turns toward God.

In Scotland last summer I visited a little home with no conveniences to speak of, and very poor in this world's goods; but happiness was there, and that night I discovered why. Just before retiring, the husband brought out Bibles, one for each of us, as naturally as we had sat down to supper. We read around, and he prayed. They had no wealth, but they had God—the supreme wealth.

Cures for Forgetfulness

Look Back. Gipsy Smith tells of the picture of himself as a poor ragged Gipsy boy, that he always kept above his study-desk as a reminder. He rose to a place where the learned and royalty sat at his feet to hear him tell of God; then, lest he should forget that it was God who had lifted him, he went back home and looked at the picture showing his condition before Jesus found him.

Where might you be had it not been for Christ and the church? Look back!

Look Up. Moses was constantly urging the people to remember God's laws. Do you? The Sabbath law? The law of love?

Jesus told his disciples that the Holy Spirit would bring back to their remembrance the things that he had spoken. Do you try to keep in mind the words of Jesus?

Paul wrote to Timothy, bidding him "Remember Jesus Christ." Of course, the best way to keep from forgetting is to remember, and the only way to remember God is to keep in constant touch with him through prayer, through reading the Scriptures, through attending church, through fellowship with Christian people. You will think of other ways to keep from forgetting God.

The Great Question. Are you as mindful of God as you used to be? Are *things* dimming your vision of God, making his presence less real?

VIEW-POINT OF YOUTH

By Colena M. Anderson

At first glance this topic may seem far-fetched. It should not take long to point out that prosperity, like many other conditions, is relative, and that from some other person's point of view everyone of us is "a lucky fellow." Even members of the same class have differing opinions about the prosperity of other members. In these opinions lie comedy and tragedy. Only a deep fellowship can bring to light the real state of affairs. We shall have to content ourselves with merely pointing out the existence of such a condition.

A hasty enumeration of those marks which the world generally accepts as evidence of prosperity should soon convince the class that wealth and power and fame, whether found in youth or adults, differ only in quantity, not in quality. Take, for instance, the following: a bank account, a trip, a car or cars, a bonus from the firm, a good position (viewed by the person who has no position, any position is "good"), a home, a prize in a "coupon-and-twenty-five-word" contest, election to presidency of one's class or some club, a trophy cup for athletics or debate, a legacy. One or more of these is within the experience of some member or members of the class, and a recognition of this fact should show all that today's lesson is one for them to thumb-tack down in their memories.

To get the class warmed to the topic try taking a vote upon the relative worth of the above marks of prosperity. Do not expect unanimity of opinion. By virtue of the very differences you may arouse interest. Remember, though, to hold tight to the reins of this discussion, for the aim of this lesson is not the consideration of what means most in life, but what the perils of prosperity are.

We reach this aim when we look beyond these marks of success and view the conduct and attitudes that result. That there are perils in prosperity is a commonly accepted truism. Notice the expression "swelled head." Good luck and/or hard work pave the hill to prosperity. Now we need to consider what paves the plateau. What has happened to some who have accumulated great wealth? To some sons whose fathers have several cars? To winners of prizes and trophies? How have we ourselves changed in our attitude toward those who have outstripped us? Does our answer warn us concerning what might happen to us when we win?

From newspapers some members of the class could make an interesting bulletin or poster on "Modern Uzziahs." Such a poster could be used more widely than in the class. It might well be the basis for a minister's service at which the class sits together and is given recognition by the pastor for its "research work."

Suggestions for Individual Reports or Class Discussion.

1. What were the signs of Uzziah's prosperity? (2 Chron. 26: 6-15).

2. Read Deuteronomy 6: 10-12. A modern version of these verses reads: "And it shall be, when Jehovah thy God, shall cause great minds to make discoveries in medicine from which your diseases are healed, but toward which you have contributed nothing, and conveniences in homes which, not fully understanding, you still enjoy, and schools

or which your parents pay but a small ax, then beware, lest thou forget Jehovah."

Write your own modern version of hese verses.

3. Read Luke 12: 16-20. Tell this parable in your own words using instead of "ground" and "barns," (*a*) "business" nd "cars"; (*b*) "tournaments" and cups"; (*c*) "parties" and "social-colmn write-ups."

4. What connection has the phrase, He can't take it" with today's lesson?

5. Consider the following quotations nd comment upon them, giving exmples to prove their truths:

(*a*) "As full ears load and lay down orn, so does too much fortune break nd bend the mind. It deserves to be considered, too, as another disadvantage, hat affliction moves to pity, and reconciles our very enemies, but prosperity provokes envy, and loses us our very friends."

What is a Christian's responsibility when his friends are successful?

(*b*) "There is ever a certain languor attending the fulness of prosperity. When the heart has no more to wish, it yawns over its possessions, and the energy of the soul goes out like a flame hat has no more to devour."

Have you ever found this true in your own life?

6. Look up the following verses and explain them in the light of today's esson: (*a*) Proverbs 13: 7; (b) Ecclesiastes 5: 10-12; (*c*) Jeremiah 9: 23, 24.

7. What "peril of prosperity" is suggested in: (*a*) Proverbs 13: 8; (*b*) Luke 18: 23.

8. Formulate your convictions on playgrounds and on exclusive clubs. Now imagine yourself the recipient of a large legacy. How do you think you would react to: (*a*) A request that you turn over the legacy to providing a playground for underprivileged children in your neighborhood? (*b*) An invitation to join the exclusive club?

9. Imagine yourself the winner of some trophy or some scholarship. What attitude do you think you would take toward the loser?

10. Imagine yourself twenty years from now a prosperous person, one with a fine position, a substantial bank-account, a beautiful home. How do you think you would react to: (*a*) a visit from an old friend whose life has been full of defeats? (*b*) a request that you help in a cause that is just but unpopular? (*c*) the sudden good fortune of a business rival, richly deserved because of his hard work? Would it make any difference in this reaction if this good fortune to your friend meant that he now had the power to threaten your own prosperity?

THE LESSON BROADCAST

By Bernard C. Clausen

THE ANNOUNCER. Out of the distant past come lessons that are good for us all. The greatest study of mankind is man. Here was King Uzziah who seemed fated for secure fame and lasting glory. All through his early years he sought the Lord and humbly followed what he knew to be right. Yet he ended as an outcast, his life rotting away with a dread disease, his people fleeing from him as they cried, "Unclean, unclean!" Is there anything we can learn from him?

THE NARRATOR. One thing we can be sure of, as we think about King Uzziah. The long list of his splendid achievements could not avail to save him. He built marvelous structures, he encouraged trade, he improved the water systems of his country. Perhaps these very things brought about his undoing. For his besetting sin was pride. In the end, he thought he was like God!

THE PRIESTS. Uzziah has been a good king. His father conquered our foes on the south. He has attacked the Philistines on the north. He has captured their cities and built us new cities in their stead. He has subdued the Arabians and has made that nation afraid of his might. But he groweth proud. He has strengthened the walls of Jerusalem. He has built towers at the corners. He has built watch-towers in the shepherds' fields to warn against the Bedouin robbers. He has terraced the hills for vineyards. He has strengthened the army. He has hewn cisterns out of the rocks, for our great flocks and herds. But he groweth proud. God, keep him humble. Help him to remember the great men who have gone before him. Help him to remember the lives that must follow after him. Help him to remember thee, through whom his opportunity came. God, keep him humble.

A MESSENGER. King Uzziah cometh!

THE HIGH PRIEST. Perhaps our prayer is answered. It may be that his pride is gone. Undoubtedly he comes to worship. Let us hasten to welcome him!

KING UZZIAH. I come to burn incense in the Temple.

THE HIGH PRIEST. Thou art welcome to the Temple, O King. But it is not for thee to burn the incense. Only the priests are consecrated for that task.

KING UZZIAH. I need no priest. I am king. I need thee not.

THE HIGH PRIEST. King though thou art, thou canst not trespass in the sanctuary.

KING UZZIAH. I will not go. I am king. I burn my own incense.

THE HIGH PRIEST. Out with thee! The Lord has cursed thee for thy pride. Even now thy brow is white with leprosy. Thou art unclean! Go out! God has smitten thee!

THE COMMENTATORS.

Men who call themselves "self-made" are often tempted to worship their maker.

He that would be great, let him be servant of all!

The world says, "Begin by imitating greatness, by getting to yourself as many of the signs of greatness as possible."

Huxley said to America in 1876: "I cannot say that I am in the slightest degree impressed by your bigness or your material resources. The great issue, about which hangs true sublimity is this, what are you going to do with all this in all these years?"

Beware lest ye say, my power and my might hath gotten me this wealth!

If you want to realize your own importance, put your finger into the ocean, take it out, and look at the hole.

When Adam sinned he fell out of the life of heaven and God and into the life of the world and self. Self-pleasing and self-exaltation became the law of his life. When Jesus Christ came to restore man to his original position, he emptied himself and humbled himself, even to the death of the cross. What he has done himself he asks of all those who desire to follow him.—*Andrew Murray.*

WHAT DO YOU THINK?

What modern instances can you cite in which political rulers have usurped the religious privileges of the church officials and the common people? In such cases what should the people do? Does the Christian philosophy demand that they meekly submit? Would it be "Christian" to engage in armed conflict over the matter of religious rights?

In a democratic nation who is to be blamed if the officials do not conduct the government's business on a Christian plane?

Were the priests who opposed Uzziah concerned with honor of God and the salvation of Uzziah, or with the protection of their own privileges? Are Christians today concerned primarily for the souls of those who forget God, or for the financial and social support that such people could give the church if they were faithful?

The Book Browser

WITH blushing face and contrite heart, I herewith acknowledge my wrong-doing. Last Sunday, at the dinner-table, our guest (whose name will not be mentioned) and I engaged in that popular, but wholly reprehensible pastime of criticising the sermon our pastor had preached that morning. Until Matilda put a stop to it, we were taking the good man's sermon apart, and annihilating it with salvos of witty criticism.

Our guest said that the sermon, in one place, sounded strangely like something he had read somewhere. At that, I came to our pastor's defense. Surely it was no sin for a minister to read a book once in a while; and what were the hundreds of preacher's books for, if not to help preachers with their preaching!

This observation met with the retort that preachers, of all men, should display the most conscience when it came to using another man's eloquence. They should see to it that all borrowed material was properly enclosed in plainly audible quotation marks. I had to agree to that, but could not forbear recounting an incident which Benjamin Franklin relates in his *Autobiography*.

In 1734, a certain youthful Presbyterian minister arrived in Philadelphia. He preached (apparently extemporaneously) excellent sermons, and Franklin heard him regularly and with much satisfaction. Before long, however, the older clergy objected to the young divine's liberal views, and they brought him before the synod. Franklin went to his defense, and wrote and printed several pamphlets in his behalf. Just when it appeared that the young man might be exonerated, one of his accusers discovered that a sermon he had preached had been plagiarized in part. (The young man later confessed that all of his sermons had been.) This circumstance created so unfavorable an impression that the young man thought it best to depart for parts unknown. Franklin commented ruefully: "I stuck by him, however, as I rather approved his giving us good sermons composed by others, than bad ones of his own manufacture."

Matilda said afterward that I came out best in the argument, but that I was wrong—as usual; and that, anyway, the entire discussion was in wretchedly poor taste.

I judge, therefore, that books of sermons may be read by preachers; indeed, *must* be read by all ministerial students, if ever they are really to learn the art of preaching. Sermons by great preachers show how the true sermon is put together, how illustrations are employed, and how spiritual truth is given practical application. They give new insight into truth and suggest texts and lines of thought which the preacher may employ without cribbing a paragraph or quoting a sentence.

The "Browser" Was Given So Much Rope That Thereby Hangs a Tale, as Told on Page 18 of This Issue.

Now that I am started on this subject of books for preachers, I may as well complete this letter by telling you of a few that I have come across this past month.

■ I was glad to see on the bookstands a popularly priced edition of a volume of sermons by that prince of Southern preachers, Dr. George W. Truett. Though the book gets its title, *We Would See Jesus*,[1] from the first of the sermons it contains, that title well characterizes the entire dozen of them. The book also has two introductory chapters: the first gives a life-sketch of Dr. Truett; the second, an appraisal of Dr. Truett as a man and as a preacher. But the highest testimonial to Dr. Truett is given by the sermons themselves, for they are messages dealing with the unchanging verities of the gospel. They reveal the warmly devoted heart that produced them.

■ I wax enthusiastic also about this next book. *Is This Religion?*[2] is a new volume of sermons by Dr. Frank B. Fagerburg, pastor of the First Baptist Church, Los Angeles. These sermons show, as Dr. Joseph Fort Newton so aptly says of them, that "religion is not candy but dynamite, the power of God unto salvation." Dr. Edgar Dewitt Jones, in his intimate and friendly introduction, pays high tribute to Dr. Fagerburg's integrity as a minister. Without th quality, Dr. Jones points out, even t most eloquent words would be impoter I fully subscribe to Dr. Jones' tribut "While there is a reminder of midnig oil in these pages, there is that whic is even better, namely, the freshness the morning dew."

These sermons, to my mind, accor plish two purposes, either of whic would make them worthy of wide rea ing. In the first place, they state wit more than the usual measure of unde standing what true religion really i That statement takes the form of a swers to such questions as: Is Religio a Bargain? Is Religion a Gamble? I Religion an Escape? Is Religion a Opiate? and Is Religion Wishful Think ing? In the second place, these se mons, in a courageous and practica manner, apply the teachings of Chris to the many perplexing issues of con temporary life.

■ *Being Made Over*[3] is the title of collection of recent sermons by Dr Charles Reynolds Brown. Dr. Brown' sermons always exhibit a maturity o judgment, a clarity of statement, an a sincerity of purpose which should make them profitable reading for an preacher who desires to improve his pul pit utterances. Says Dr. Brown: "Young men entering the ministry today—an may heaven's blessing rest upon the for their courage and faith—will be co pelled to face a much harder task tha the one which confronted me when began. There are 'opened unto them great and effectual doors' of opportunity for high service, 'but there are many adversaries.' My heart goes out in ready active sympathy to all my brother min isters." That sympathetic understand ing contributes largely to the helpfulness of these sermons.

■ There is space left for only one more book—"*I Was in Prison.*"[4] In it, Dr. Charles S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America, has given us an amazing collection of human documents. These are letters which have been written by German pastors now in prison. The brief lines, often penned in agony of spirit, glow with loyalty to Christ, and lead one to believe that Hitler can never silence this courageous witness to the gospel. These published letters, of course, have been banned in Germany, but a copy or two came into the hands of English travelers, and Dr. Macfarland had added valuable explanatory notes. Here are songs at midnight, and here, too, is the blood of Abel crying from the ground that it has stained.

Your crotchety and repentant correspondent.

B. BROWSER.

Books Reviewed

[1] *We Would See Jesus*, by George W. Truett. Fourteenth edition. Fleming H. Revell Company, 1939. 224 pages. Price, $1.00.

[2] *Is This Religion?* by Frank B. Fagerburg. The Judson Press, 1939. 191 pages. Price, $1.50.

[3] *Being Made Over*, by Charles R. Brown. Harper & Brothers, 1939. 159 pages. Price, $1.50.

[4] *I Was in Prison*. The Suppressed Letters of German Pastors. Interpreted by Charles S. Macfarland. Fleming H. Revell Company, 1939. 112 pages. Price, $1.00.

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